One Hundred Years in the Zorra Church

W. D. McINTOSH

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ONE HUNDRED YEARS

IN THE

ZORRA CHURCH

[KNOX UNITED, EMBRO]

By

W. D. McINTOSH

THE UNITED CHURCH PUBLISHING HOUSE
TORONTO - - CANADA

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BX9881.M3

ACKNOWLEDGMENTS

Our chief source of information has been the Minute-Books of the Church. Knox Congregation minutes have been wonderfully well recorded. We have all the records of Session meetings from the beginning until the present, and any one reading them must surely be impressed with the attention and care given by session clerks, in order that records might be neatly and correctly kept. We have all the Minute-Books recording the meetings of Trustee Board (Managers) and Congregation since the year 1861. We also have the Minute-Book of joint meetings of Session and Managers from the time that these began to be recorded separately. For the Methodist Congregation we are not so fortunate. Most of the books have been lost. None prior to 1854 remains, and the records we have of meetings during some periods since then are very incomplete, making it quite impossible for one to get any clear view of the deliberations of each meeting.

In addition to the Church records we have received information chiefly from Dr. W. A. McKay's *Pioneer Life in Zorra* and *Zorra Boys at Home and Abroad;* from Mr. W. A. Ross' *History of Zorra and Embro;* a printed sermon preached by Rev. Dr. A. C. MacKenzie, in 1909; and old newspaper clippings and files.

W. D. M.

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INTRODUCTION

It is now many years since the Zorra congregation, Knox Church, Embro, became comparatively well-known throughout the Dominion and even beyond the international line. One Sunday last August the writer of these pages attended public worship in Knox Church, Paisley, Ontario. After the service we called to see Mr. Thomas McBeath, a well known resident of that town, who had recently celebrated his one-hundredth birthday, and who was still in good health with memory and faculties surprisingly bright. He asked me where we were living. When I told him we were down in Zorra at Embro, immediately he said, "Why, Zorra! that's the place where all the Christianity in Canada came from." Yes, he had heard of Zorra.

About the same time I was in conversation with a woman in Kincardine. She, too, was interested in the Embro congregation. "But," said she, "they tell me that Zorra is greatly changed. The people of Zorra were at one time a pious people, I understand they have lost their piety and are gone to the other extreme." An interesting criticism surely. We make no comment upon it at present. We leave the reader to form his own judgment as he peruses these chapters. Changes we certainly would expect in the course of one hundred years. Any congregation that keeps abreast with the times will change. What has been loss and what gain is the thing that is not so easy to determine. In any case we do well to remember that human progress is

seldom if ever by a steady onward movement but rather by action, followed by reaction, a reaction which is but the gathering of powers and energies in readiness to make another bound forward that will take us farther than before.

One Hundred Years in the Zorra Church

CHAPTER I

The Coming of the Pioneers

Not as the conqueror comes, they, the true-hearted came;
Not with the roll of stirring drums, and the trumpet that sings of fame;
Not as the flying come, in silence and in fear;
They shook the depths of the desert's gloom with their hymns of lofty cheer.

—*Mrs. F. D. Hemans.*

The township of Zorra was surveyed in 1820, and two years later was organized as a municipality. Prior to that date Zorra, Nissouri West and North Oxford were assessed together and their combined population was 719 souls. Zorra contained then only about 145 acres of cleared land, and her settlers had fourteen horses, forty-four oxen and eighty-four cows. In 1845 Zorra was divided for municipal purposes, into two townships, East and West. Embro, the chief village in West Zorra, was incorporated in 1858. By 1862 the population of West Zorra had come to be 3,691.

Among the earliest settlers of Zorra was a colony from the New England States of United Empire Loyalist stock. During and subsequent to the American Revolu-

tion there appeared some sixty thousand who rather than forsake the British flag for that of the United States, moved across into what is now the Dominion of Canada. Among them were some of the most loyal, enterprising, adventurous and successful citizens of the British American colonies. A considerable number of these U.E. Loyalists made their way into Zorra in the early twenties, and settled mainly along the fourth concession that runs north and south through Embro. In religion they were Methodists and Baptists. Previous to 1824, they had established church services, Sunday and day schools. They were ministered to by Rev. Robert Corson, Methodist, and Rev. Darius Cross, Baptist. This was six years before the coming of any Presbyterian minister, and ten years before the advent of the Rev. Donald McKenzie the first pastor of the Scotch congregation. This settlement had been growing for a number of years so that by 1829 it numbered forty or fifty families almost exclusively from the United States.

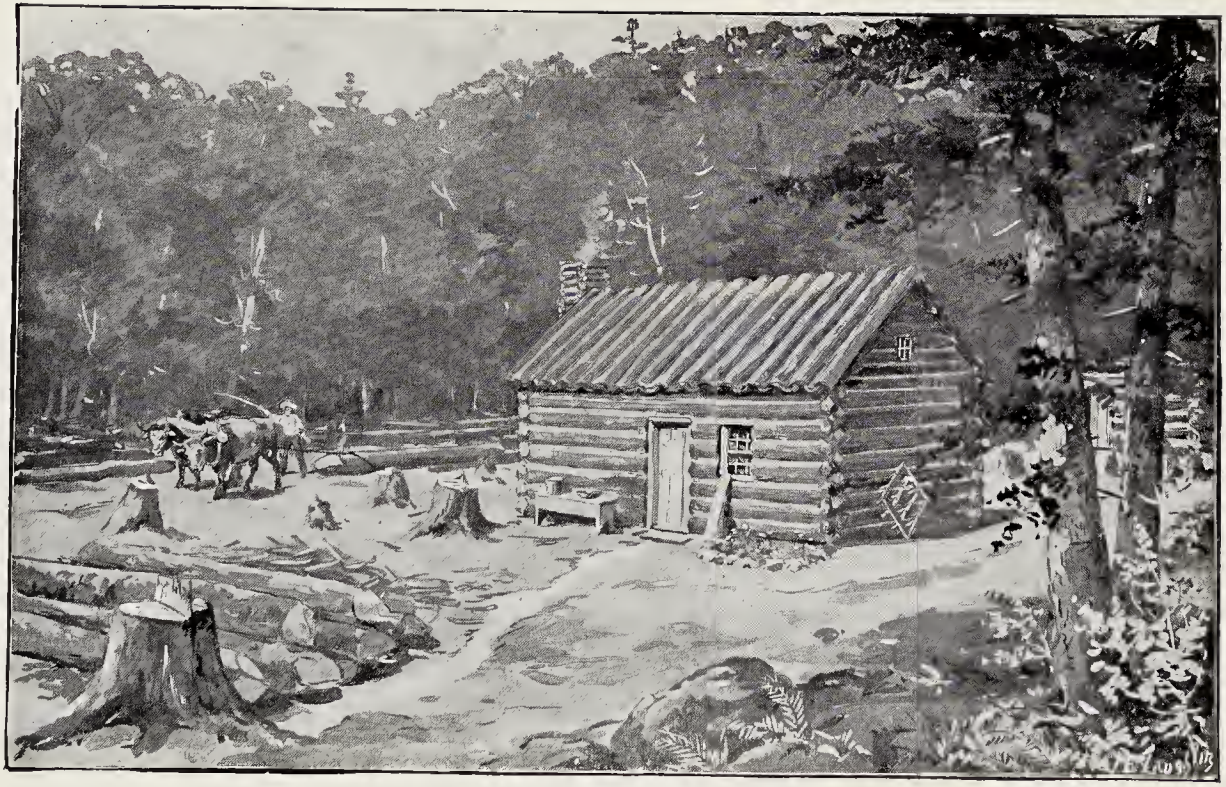
The two earliest settlers from the Highlands of Scotland of whom we have any record were William and Angus McKay who came out from Sutherlandshire in 1819. William had been a captain in the ninety-third Sutherland and Argyleshire Highland regiment, and at the close of the Peninsular War had been granted his discharge. Landing in New York these two brothers secured work for a time on the Erie Canal. William came on to Zorra the following summer, and settled on the farm now owned by his son, A. G. McKay of the 9th line. With indomitable courage such as characterized those Highland settlers he set to work and built a log shanty. As there was no lumber he used a blanket for a door and it is recorded that night after night Captain McKay would

be wakened from sleep by wolves pawing at the blanket or by bears and other wild animals prowling around his log cabin. For weeks he was isolated there on that bush homestead, many miles from his nearest neighbour. Then in response to his request his brother Angus came and settled on another hundred acres in the same vicinity.

After some years, hearing that his relatives were among those crofters who were being evicted from the Duke of Sutherland's estates (so that the lands might be converted into sheep pastures and sporting grounds), Angus McKay returned home to Scotland and induced a shipload of relatives, friends and others from Sutherlandshire to accompany him back to Canada. The ocean voyage, made in a small sailing vessel, extended over thirteen weeks and the immigrants, so different from the present-day practice, had to provide their own food, bedding and other necessities for the long voyage. After landing at Quebec they had the usual tedious and dangerous trip of two weeks up the St. Lawrence in small open boats towed by oxen. By ox-cart and along blazed trail through the forests of Ontario they made their way to their future home, arriving in the autumn of 1829 and settling in the vicinity and to the east of where Embro now is situated.

Not long after the coming of William and Angus McKay there arrived two others who came out from Argyleshire, in 1820, Archibald McCaul and Hugh McCorquodale. After working for several years at the Welland Canal or in that vicinity, together they made their way to Zorra, where Archibald McCaul bought the farm on which at present his son Malcolm McCaul and his grandson Bruce McCaul reside. I have seen the Crown Deed to this two hundred acres. It was made out to Mrs. Elizabeth Force of the Niagara District, in 1822, and was transferred

to Archibald McCaul, in 1825, for the sum of "One Hundred Pounds, lawful money of Upper Canada." Both documents are in Mr. McCaul's possession. Each succeeding year marked the arrival of an increasing number of sturdy settlers from the highlands of Scotland until the community assumed large proportions.



Pioneer's House

CHAPTER II

Privations and Frugality

Oft did the harvest to their sickle yield,
The furrow oft the stubborn glebe had broke;
How jocund did they drive their team afield!
How bow'd the woods beneath their sturdy stroke!
—*Thomas Gray.*

We of to-day, in the midst of comforts and conveniences such as our fathers knew not, do well to look back and meditate upon the privations and frugality of the early days. Such reflection should serve a two-fold purpose; it should make us daily more thankful for the blessings that are being showered upon us and at the same time ever conscious that a man's life consisteth not in what he has but in what he is.

The immigrants usually arrived about August. After securing their homesteads the next thing was to decide the spot where the little log home was to be built. Generally some hill or elevation on the farm was chosen; the trees were felled out of the way and a log shanty erected. Several weeks would be spent in underbrushing, cutting down the small stuff before the winter snow would render this operation doubly difficult or impossible. Throughout the winter the forest resounded with the woodman's axe, great trees came crashing down, later, at the time of the logging bee, to be piled up for burning. Spring was sugar-making time. The maples were tapped, home-made wooden spiles were inserted and the sap was caught

not in buckets but in troughs hewn out with the axe from split logs of basswood or other suitable timber.

It is told of a Mr. McD—— that the first spring after his arrival he set to work tapping his trees with a view to making syrup and sugar. It was an arduous task and he decided that "if this bush turns out well, I will tap my other bush, too." It so happened that he had tapped all the trees, other varieties as well as maple, apparently expecting that in Canada all trees were "sugar" trees! But no, we have the bitter and the sweet.

In later spring patches of ground between the stumps were worked up, and seed was sown by hand and was harrowed in by a large branch of a tree, before the old triangular harrow came into use. Many of these pioneers had of necessity to secure some other work so as to earn money to pay the taxes and to purchase the necessities of life. In the months of July and early August many of these men of Zorra went down and engaged in the haying and harvest on "the plains" in the vicinity of Paris and Brantford, walking all that distance, about a two-day's journey, carrying with them their scythes and cradles.

The first houses were about twelve by eighteen feet and nine or ten feet high, built of logs. The roof was constructed of split basswood logs hollowed out and placed side by side with hollow side up. Similar split logs were placed on top of these with the hollow side down overlapping those beneath. The inside of the cabin was usually divided into two rooms with a loft above, access to which was obtained by means of wooden pins placed in the wall. The space between the logs was chinked with moss and daubed with soft clay. There was but little furniture. The table, bedsteads and a few stools or

chairs usually made up the lot. Generally the chairs were constructed of rough slabs of wood in which holes were bored and legs fitted. Dishes were mostly of pewter having been brought from the homeland beyond the seas. Spoons were of horn, knives and forks had horn handles. The open fireplace supplied the heat.

The diet of those days was plain yet wholesome, bread, milk, potatoes, porridge, pork and beans and, at some seasons of the year, venison and fish. There was no baker to call; there was no stove or any electric range, all baking and cooking had to be done over the open fireplace.

The library was small. But it is claimed that it invariably contained a Gaelic *Bible*, a version of the *Psalms* in Gaelic and the *Shorter Catechism*. Besides these there might also be a copy of Bunyan's *Pilgrim's Progress* and several kindred volumes.

The clothes were for the most part coarse, home-spun woollen. Almost every farmer kept a few sheep that supplied the raw material. Hand cards were used for carding and the old spinning wheel—now a relic from the past—converted the rolls of wool into thread.

The yarn thus made, writes D. S. Burdick, one of the early settlers, was taken to the weaver (usually a woman), and woven into cloth. The cloth was then fulled by being pounded with the end of a beetle, prepared for that purpose, in a barrel containing hot soap suds. It was then usually colored with a dye produced from butternut bark. The wearing quality of such cloth was excellent.

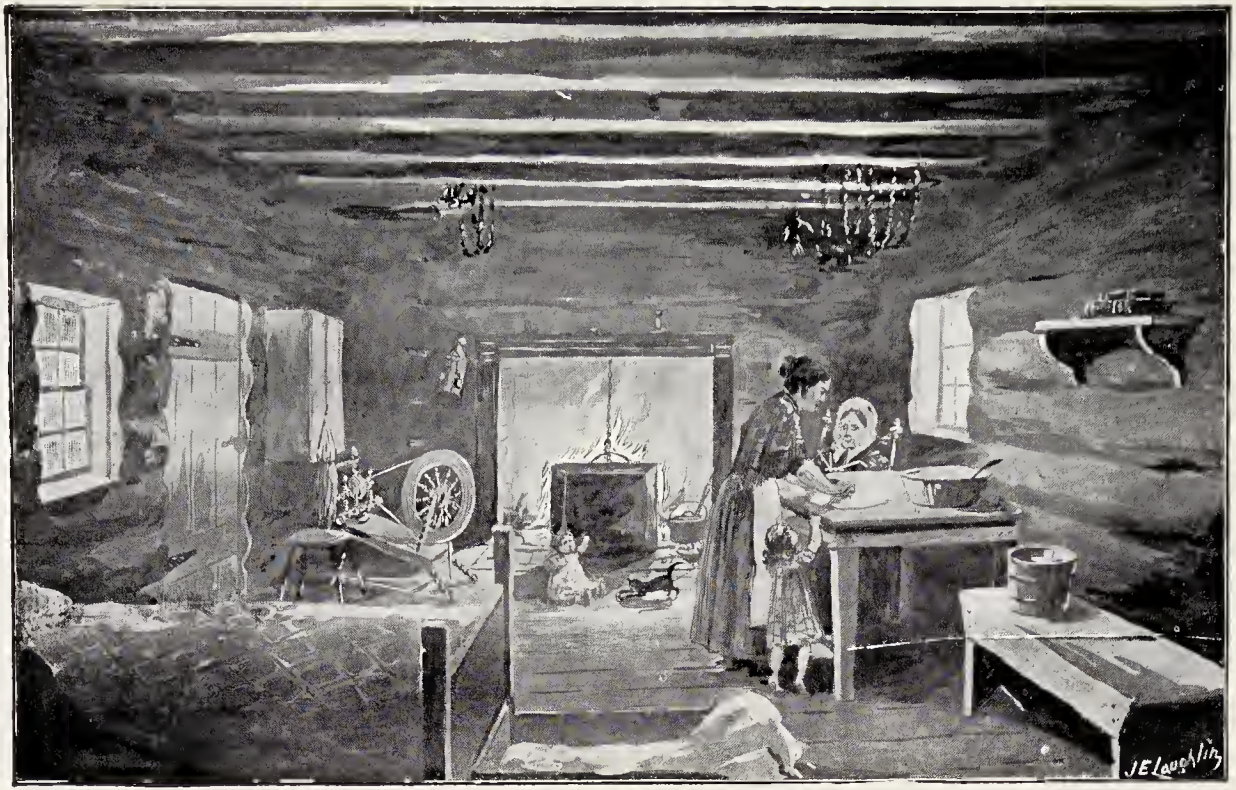
Shoes were exceedingly scarce among the earliest pioneers in Zorra even as in other parts of Ontario. There are those who can still recall the days when late in the

fall they used to go in bare feet to the pasture after the cows and stand on the spot where a cow had lain to warm the feet. We go back still farther and we find incidents such as this which I received as authentic. In a certain family where they were not able to purchase shoes even for the winter, the sons, grown up young men, used to heat blocks of wood by the fire then run out in their sock feet through the snow and stand on these heated blocks while they chopped down trees. In Dr. W. A. McKay's book, *Zorra Boys at Home and Abroad*, Mr. Mervin Cody—uncle of Mr. Elmer Cody, an esteemed elder in Knox Church—writes thus about the early days around Embro:

I well remember how in the early twenties many of the men and also the women had to go barefoot during the summer. The children nearly all did. Of himself Mr. Cody says: "My father couldn't get shoes for all of us children sometimes till winter would be half over, and we never thought of wearing shoes in warm weather. The lack of shoes, however, didn't bother us very much. Often we boys would run out and chase each other in the snow just for the fun of it.

One day a neighbour's pigs, about half a mile away, came along, and, barefoot as I was, I started after them. They ran home and I chased them every step of the way. The snow was about a foot deep and the day was cold but I enjoyed the fun of chasing the pigs. I went into Mr. Dorman's to warm my feet, and Mrs. Dorman, a kind, motherly woman, hunted up a pair of socks and insisted on my wearing them home.

Late one fall a neighbour, Mr. Wm. Land, went to mill barefoot, with oxen and sled, through the woods to where Ingersoll now stands, a distance of about six miles from home. He had to stay all night for his grist to be ready. In the morning there were several inches of snow on the ground. In this predicament what was a poor man to



Interior of Pioneer's House

do? Help came; Charles Ingersoll, Esq. met the barefooted man and in the kindness of his heart gave him a pair of shoes and enabled him to return home in comfort.

Mr. Malcolm McCaul, who is nearing his 90th birthday, well recalls how as a lad he was accustomed to play about in his bare feet even when the first snow of the season was on the ground. "It seems to me," says Mr. McCaul, "that the snow must be colder now than it used to be years ago."

While the custom of going barefoot was born partly of necessity, it survived long after the necessity had ceased to exist. There are still quite a number of the older members of our congregation who can remember when many of the people came to church carrying their shoes until they were within a few hundred yards of the house of worship. Some coming from the north customarily stopped at the river's edge near Embro, washed off their feet, and put on their shoes before proceeding farther. For the homeward trip they would again remove their shoes. "Scotch thrift," someone says. Perhaps, but more than Scotch folk followed this practice in Zorra.

Many were the birds, such as the crow, hawk, robin, woodpecker, bluejay and chick-a-dee that made the forests vocal with their notes in springtime. Many wild animals, too, roamed in the woods, bear, wolf, fox, wildcat, raccoon and skunk. The howling of wolves was sometimes terrifying; sheep; calves and pigs were in danger from both wolves and bears. Cows had bells on so that they could be found when wanted, and sheep were folded every night as a protection from beasts of prey. Bear and wolf hunting were, in those days, popular sports. The government then as now offered a bounty

for wolf scalps, six dollars apiece being the price, and some of the farmers paid their taxes with one or more wolf scalps. Snakes were very plentiful. They were in the grain, perhaps under a sheaf that the harvester would be binding or hiding under logs and about stumps. At first they struck terror into the pioneers but when they were found to be harmless, some at least of the terror passed away.

With our well-graveled and paved highways of the present day, people still complain of poor roads, but in the early days many roads were little more than blazed trails A "blazed trail" is a path through the woods, indicated by chips of bark removed from the trees along the way. Such a trail may be followed either in winter or summer by the marking on the trees. On August 18, 1834, when the Rev. Donald McKenzie was coming from the direction of Woodstock to visit Zorra—his future home—for the first time, he came dressed in broadcloth and a tall silk hat, riding horseback, for vehicles were scarce and the roads were not fit for their use. He was coming up the eighth line, just south of where Alex. McDonald now lives, when his horse got mired in a bog-hole. Mr. McKenzie dismounted and tried to help the horse out, but the more it struggled the deeper it sank in the bog. He called for help and luckily help was near-by, for a family of Murrays, Murray "Bhards" they were called, resided within hearing. Other neighbours had to be summoned to lend their assistance. With the use of poles, chains, ropes and blankets they succeeded, after a time, in extricating the animal, and replacing its feet upon solid ground. They led it to the stable, rubbed it down, gave it a feed of warmed oats, and in an hour they sent rider and horse

safely on their journey again. They arrived without further mishap at Squire Gordon's that same evening The men who were with Mr. McKenzie around the bog-hole hardly knew what to make of him. He talked but little. They concluded he was either very saintly, or that he could not express himself in language strong enough to suit the occasion.

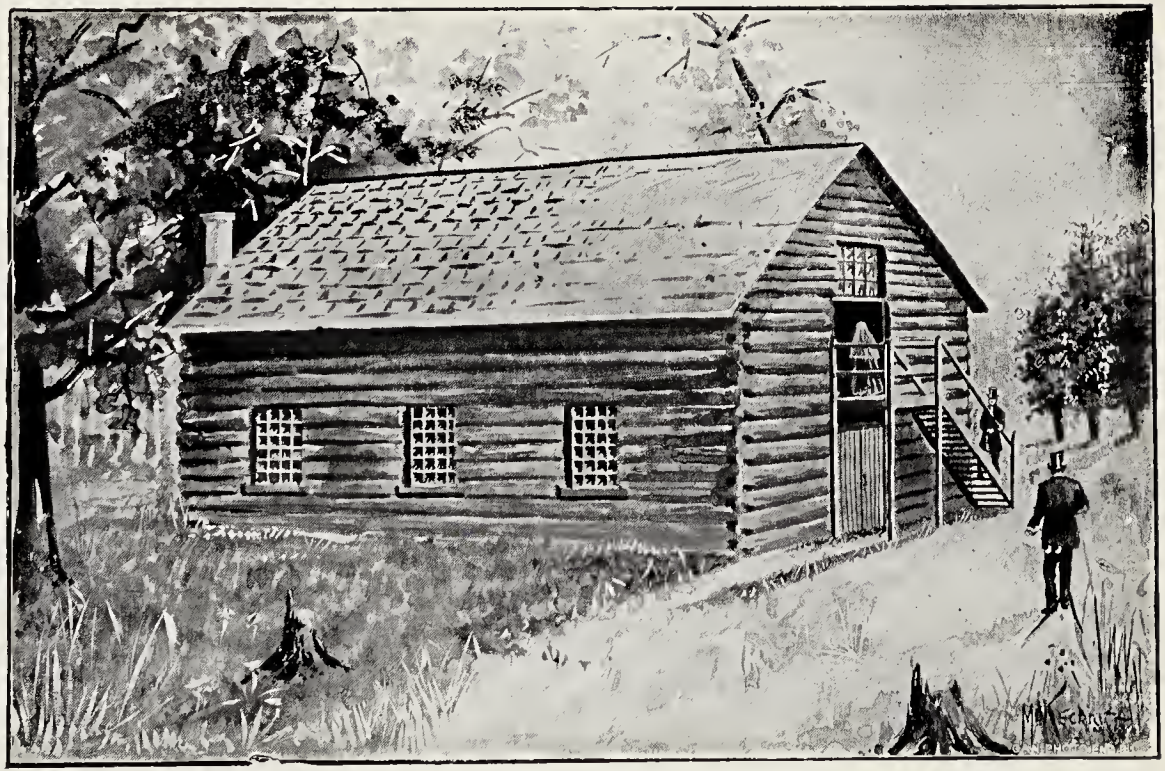
Another of his experiences on the roads of those days is recorded by his son, the late Rev. A. C. McKenzie, D.D., LL.D.

In autumn, 1836, while journeying through a dense wood west of London, night came on, he missed the trail which he had been following, so that he dared not proceed. He knew of no settlement or dwelling near, and surrounded by dense forest in danger of wild beasts, he prepared to spend the night under such protection as heaven provided. After making his horse secure, wrapping himself in his Scotch plaid, meditating on the 91st Psalm, and committing himself in prayer to God, he was about to fall asleep. At that moment a voice from the dark addressed him. He knew not whether uttered by friend or foe, yet relying on promised protection, he answered promptly. The pilgrim of the night proved to be a Good Samaritan, passing that way, who guided rider and horse to his home; under its roof he installed both to prevent their exposure to the tenants of the wood. That Good Samaritan was a godly German of whom my father spoke in later years as 'A man mine equal, my guide and acquaintance. We took sweet counsel together, and walked to the house of the Lord in company.'

When we think of being lost in the woods we think of the case of Mrs. Miles Cody who lived on lot 16, concession 7, where Angus Forbes now resides. One Sunday, in the spring of 1835, while Mr. Cody was attending the Baptist Church on the 11th line, Mrs. Cody took her

babe, nearly a year old, in her arms and went to see whether the sheep were safe for the night, for the howling of the wolves had been distinctly heard in the neighbourhood. She could not find the sheep, and, concluding that they had got over the fence, she went in search. Coming upon tracks—deer tracks they proved to be—but, judging them to be of the missing sheep, she followed on and on in a northerly direction into unbroken forest and marshy land. Mrs. Cody did not discover her mistake until it was too dark for her to find her way back. Her sense of direction failed her entirely. With her babe in her arms she wandered about, and eventually came back to the spot she had recently left. She called again and again, but there was no response save the echo of her own voice. She wandered until she was completely fatigued. She thought of the wildcats, the wolves and the bears and was alarmed, but her better self triumphing she committed herself and her babe to Him who sees in the dark as in the light. Her prayers were answered; discovering a hollow tree with an opening not far from the ground she crawled in with her babe, accompanied by her little dog. There they remained until morning. In the meantime a search party had been organized, they spent the night hunting for the lost ones; they shouted, blew horns, fired guns but there was no response. The strayed ones had gone too far to be within reach of their noises. With the breaking of the day a more systematic search was started; the members of the party spread out in different directions and about noon the lost were found, greatly exhausted but safe and well. And what a time of rejoicing!

Without whimpering over past cruelties or present hardships these sturdy pioneers set themselves to the



Old Log Church

clearing of the ground around their own log dwellings and barns. It was many years however, before one clearance could be seen from another. When a neighbour came to call it was expected that he would stay at least two or three hours. If he was in a hurry to cut his visit shorter he was likely to be asked "Have you come for fire?" There were no matches to light fires. It was the practice to bank the hearth fire so that a nucleus of coal would remain for kindling next day. Occasionally the fire would die out, and one aged pioneer mother has told of how she had to travel nearly two miles for a kindling brand. To quote the words of Mervin Cody again:

One night the fire went out and as we had no flint or spunk to strike a spark, I had to go nearly a mile, in a drizzling rain, through the woods to the nearest neighbour for fire, returning with a few coals between two pieces of stiff bark. Visits of this sort were necessarily brief and hence the taunt to the visitor who was in a hurry to be off "Have you come for fire?"

Space does not permit one to tell of the many changes, such as the old log houses which disappeared giving place to the frame and stone and brick; or the log barns which were replaced by the frame barns and the "bank" barns with their comfortable convenient stabling; or the bush trail of the early days which gradually, developed into the graveled and paved roads of the present day; or the ox-sled, followed by the wagon, the democrat, the covered buggy, to the most up-to-date automobile; or the passing of the most primitive methods of farming, transformed by the ever-improving farm implements; or the tallow dip, which was displaced by the kerosene lamp, and the lamp now being rapidly replaced by the hydro-electric. It may be of interest, however, to note

that the first reapers made their appearance in Zorra about 1859. They were so constructed that the table was detachable, and they could be used also as mowers. The first binder made its appearance about the year 1874. It was the property of Mr. Whaley, living just south of Brooksdale. It had a three-foot cut and bound the sheaves with wire. It required three horses to draw, and cost three hundred dollars. In the autumn of 1856 the first threshing machine came into the neighbourhood, being purchased by Neil Matheson in Hamilton. It was a crude affair, box shaped, standing on four uprights, with a cylinder open at both sides. Sheaves went in at the one side, straw, chaff and grain came out at the other. It was run by horse power. On the far end of the drive shaft from the horse-power was a drive wheel with a belt that passed also around a pulley on the cylinder shaft. But it was a great achievement when contrasted with the provision of the previous day. In 1901 an electric light plant owned by Col. Munroe was installed in Boxall's mill, the electricity generated by water power was used to light up the village of Embro. The telegraph, telephone, phonograph and radio, the motor controlled by an electric spark, the airplane, the Provincial Hydro Electric are, of course, all comparatively recent developments. And we may well ask whether life is worth more to us than it was to our pioneer fathers and mothers? It is not worth more to us unless we are thankful for the blessings that are ours. It is not worth more to us if while we improve the conditions without we neglect the life of the spirit within. Life is rich, peaceful and abounding only in proportion as faith, hope and love characterize the heart. "Godliness with contentment is great gain." Progress to be real must be progress with God.

CHAPTER III

The Beginnings of the Church

Religion is essential. The community without the Church goes to pieces. I have seen it again and again in New England. Our nation was moulded by men who came over for the sake of religion. They made it what it was. Our nation cannot live without morality and morality cannot live without religion.—*Calvin Coolidge, President of the United States.*

The priesthood of believers is a doctrine taught in the Scriptures. All men have access to the heavenly Father on precisely the same terms. The promise is: "Wheresoever two or three are met together in my name there am I in the midst of them." Knox Church, Embro, had its beginning in a "Laymen's Movement." These pioneers, men of faith, without minister, without church edifice, constituted themselves a congregation of the people of God. For several years in private dwellings or in the open they met regularly on the Sabbath for public worship, and once a month in addition they came together for special prayer. They made the place whereon they stood holy ground, the wilderness to rejoice and blossom as the rose. They were laying securely the foundations for future well-being in home, in community, and in state.

In this spirit of intelligent devotion they set themselves, in the summer of '32—less than three years after the arrival of the first shipload of their fellow countrymen—to build a church. The site selected was on concession

7, lot 9 on the brow of a hill descending toward the valley of a river. Round about the church was their first burying ground. The church was a log structure, the best building in the township and the only church edifice in this part of the country at that time. Its dimensions were forty-eight by twenty feet and eighteen logs high. The logs were smoothly hewn inside and out, and were chinked with plaster and lime. There was a gallery, access to which was by an outside stair. There was no tower and no spire, and for almost two years the building was without pulpit, pews or stove. The seating consisted of planks laid on blocks, and no provision was made for heating. Consequently, in cold weather private dwellings were still the meeting places. It was capable of accommodating about four hundred persons, although on Communion occasions many more would be crowded into it. In 1833, the Synod of Upper Canada made a grant of fifty pounds to the Presbyterians of Zorra to provide a place or places of worship. One-half of this sum was used to procure pulpit, pews and other necessities for the log church, and the other half was applied to the building of a church in Embro, known years ago as the "Old Kirk." This frame building, erected in 1836, was used as the place of worship until it was displaced by the present edifice.

It may be of interest to quote the minutes of a meeting held in the "Log Church" August 30, 1833. They reveal the truly democratic principles upon which this congregation was built.

Minutes of Meeting Held in Scotch Church of Zorra, August 30, 1833.

At a meeting of the Trustees or Delegates, appointed by the people at a general meeting to concert and arrange measures connected with Presbyterian Churches in the township of Zorra held at the Log Church, situated on the 7th concession of said township.

The following resolutions were moved and adopted and sanctioned by said trustees:

1. That the money granted by the Synod of Upper Canada (viz. fifty pounds currency), to assist in building a place of public worship in the above mentioned township shall be drawn as soon as the trustees shall see it necessary.
2. That the one-half of the above mentioned sum of fifty pounds shall be used to assist in building a frame church on the fifth concession of Zorra and twelfth lot, in the village of Embro, and the other half to finish the Log Church situated on the Seventh Concession.
3. Moved, agreed to, and sanctioned, that when the majority of the members or supporters of the Presbyterian congregation of the Township of Zorra shall see it necessary, through increase of population or any other sufficient cause, to build an additional place of worship, that it shall be so.
4. That the site of the intended (if necessary), House of Worship mentioned in the 3rd resolution shall be chosen by a majority of the members and supporters of the Presbyterian congregation of Zorra.
5. That the balance of the twenty-five pounds (being the half of the money granted by the Synod), after finishing the Log Church on the seventh concession (in a sufficient manner), shall be applied to building the frame church on the fifth concession at Embro. Likewise that all subscriptions not paid in previous to this date (although subscribed for finishing the Log Church on the seventh concession), shall be paid and appropriated to the building of the frame church at Embro.

6. That the specification of the church at Embro shall be made out by the Trustees.

7. That a man shall be appointed by the Trustees for the purpose of going through the township with a subscription list for building the church at Embro. Likewise, that the man so appointed shall be paid (at discretion of the Trustees), out of the funds of the church.

8. That the minister shall be appointed by the majority of the congregation.

9. That the congregation at large is bound to see him paid.

10. That the annual election of Trustees shall take place.

11. That any of the annexed subscribing Trustees who may act, speak or deviate from the foregoing resolutions shall be subjected to the penalty of one pound (Halifax currency).

In token of our consent to the foregoing resolutions we here subscribe our names:

Hector Ross, *President*	John McKay, *Treasurer*
Donald Matheson	Alexander Ross,
Clerk	*Constable*
James Fraser	Robert Ross
Alexander Matheson	Donald McKay
George McDonald	James Munro
James Sutherland	John McKay
Angus McKay	Robert McDonald
Alexander McKenzie	Donald McPherson

The first Presbyterian clergyman to conduct services in Zorra, according to Canadian Church history, was the Rev. Andrew Bell, preacher and distinguished author from Scotland. He arrived September 30, 1830, remained three days and preached to sixty families. Then, in 1833, the Rev. George Romanes, an ordained minister from the Presbytery of Glasgow, Scotland, visited Canada

and preached in Zorra July 21, and reported to his presbytery on his return home, that he found a log church built in which regular Sabbath services were being held and well attended, though they had no minister.

In the spring of '34 the congregation appointed a committee to enquire after a minister with a view to having one permanently settled. The secretary of the committee was Donald Matheson. Upon hearing of the arrival of the Rev. Donald McKenzie in Woodstock he wrote asking him to visit Zorra. On December 23, 1833, at the request of the Synod of Ross, Rev. D. McKenzie had decided to come across to Canada as a missionary to his expatriated countrymen. On April 16, 1834, he was ordained by the Presbytery of Dingwall, Scotland, after which he sailed for Canada, and on the evening of August 18 he arrived at Squire Gordon's in Zorra. He was under contract to the Church of Scotland to look after its interests for three years, unless in the meantime he should become a settled pastor, in which case the contract would terminate. On the Wednesday after his arrival in Zorra he conducted prayer meeting, and on the following Sabbath preached twice, once in Gaelic and once in English. The hearts of the people were greatly drawn to him, and they pleaded with him to remain among them as their minister. Desiring, however, to spy out the land farther on, and to do some missionary work, he proceeded westward by way of London, St. Thomas, Strathroy, Lobo, and Gwillimbury. His son, Rev. Dr. A. C. McKenzie, writes of his movements at this period: "Although he frequently ministered in Zorra during 1834 and 1835, he also preached almost daily in territory extending from Oxford to the Detroit River, journeying on horseback."

A formal "call" from the people connected with the

"Log Church" was extended to him early in 1835. Its form and contents are interesting.

Zorra, 30th of January, 1835.

We the undersigned, inhabitants of the Townships of Zorra, Nissouri and Oxford, in connection with the established Presbyterian Church of Scotland, hereby unanimously give a call to the Reverend Donald McKenzie, preacher of the Gospel, and bind and oblige ourselves to pay him as our Pastor, the sum of ninety pounds sterling yearly.

The call was signed by eighty-one men. Among them the name McKay appears nineteen times; Ross twelve; Murray eight; McDonald six; Matheson four; Munro three; Fraser, Gordon and Campbell twice; McIntosh, McPherson, McLeod, Calder, Forbes, Barclay, Kennedy, Gray, Lesly and Rose once.

The following is a copy of the first entry in the first Session Record Book of the congregation:

On the 11th day of June 1835 Mr. Donald McKenzie, preacher of the gospel, was inducted into the pastoral charge of the Presbyterian congregation of Zorra, Oxford and Nissouri in connection with the Church of Scotland, by the Reverend the Presbytery of Toronto. The above congregation is chiefly composed of emigrants from the counties of Sutherland, Ross and Inverness in Scotland and a small proportion from other counties. Three-fourths of the whole may be considered as having come from Sutherlandshire between the years 1828 and 1834. When the emigrants from the north of Scotland first settled in Zorra they assembled every Sabbath in a private dwelling house, when their devotions were conducted by a few pious and exemplary men until a suitable church was erected in the year 1832, at present (1835), the congregation may be estimated at about one thousand souls.

Immediately following is this entry:

On 5th September, 1836 the following persons were selected by the congregation to the office of the eldership viz. Robert Matheson, George McKay, John McKay, Hector Ross, Alexander Matheson, Alexander Rose, William McKay and Alexander Munro. These were examined as to their knowledge of the doctrines of the Christian faith and Church discipline by the Rev. Alexander Ross and the Rev. Donald McKenzie, agreeable to the appointment of presbytery on the first day of October and being found qualified they were ordained on the 6th day of October by the Rev. Alexander Ross in the presence of the congregation agreeable to the rules of the church. On the 7th October, 1836, each of the elders subscribed the formula for the ruling Elder.

Donald McKenzie, *Moderator*,
John Fraser, *Session Clerk*.

On the next page is the minute of the first session meeting held October 7, 1836, when seventy-four persons united with the church.

Although now settled as minister over this particular congregation, Mr. McKenzie's missionary activities extended for years over a very wide area reaching westward to the Detroit River, South to Lake Erie and north to Lake Huron. He is said to have been the first Presbyterian missionary in this vast stretch of the province. "For many years he ministered within it, visiting, administering baptism, celebrating the holy communion, performing marriages, establishing churches, ordaining elders, and preaching not only on the Sabbath but times without number on week days."

He conducted occasional service in Woodstock before the Church was established there, which was four years after his own induction. The first Presbyterian minister

settled in Woodstock was the Rev. Daniel Allan, who, in 1838, became pastor of the united charge of Woodstock and Stratford. Between these two places twenty-five miles apart there was at that time no road, and Mr. Allan had to go back and forth on horseback through unbroken forest with swamps and quagmires near Stratford. He would conduct the services two Sundays at the one place then two Sundays at the other. After two years of heroic endeavour, finding the work too heavy for him, he resigned Woodstock and confined his activities to Stratford and North Easthope. Six years later, in 1846, North Easthope became a separate charge with Mr. Allan as their pastor.

The old "log church" itself was originally the religious centre of a parish extending almost twenty-five miles square, now including the congregations at Thamesford, Harrington, Kintore, Brooksdale and Burns; daughters of the mother congregation ministered to by the Rev. Donald McKenzie. The Thamesford congregation was the first to come into being. In 1845 land was secured from John Finkle, miller and merchant, for the sum of five shillings. Donald McKay, John McKay Sr., James Patterson Sr., Donald Morrison, Angus McKenzie and other leading spirits were behind the movement, and, in 1847, the corner stone of the new church was laid by Rev. W. C. Burns, the well-known missionary to China. Previous to this, services were held in a barn near by. On the first session were John MacKay, John Renton, John MacKenzie, Angus McKenzie and Hugh Davidson (clerk). Their first minister Rev. Neil Bethune died of smallpox about a year after his induction. Their second minister was Rev. John Fraser, M.A. Harrington congregation was the next to establish its existence separate

from Embro, calling the Rev. Wm. Meldrum as their minister, in 1857. Fourteen years later, Rev. Daniel Gordon of Indian Lands, Glengary, father of Rev. C. W. Gordon, D.D., became their pastor, and it was in this parish and community that the gifted author (Ralph Connor), spent his boyhood and youthful years. Burn's church, too, was started at a comparatively early date. It was situated on the tenth concession of East Zorra, later it was moved a little farther south. In 1878 Brooksdale and Burns were put together into one pastoral charge, the services at Brooksdale being held in a school house. In 1881 Rev. Robert Scott was inducted as their minister and in 1883 the Brooksdale church was erected. In 1870 a request went to Presbytery for the privilege of starting another congregation in Nissouri at Kintore. The first Kintore Church was opened and dedicated by Dr. Proudfoot, Moderator of London Presbytery on October 15, 1872. Their first minister, Rev. J. M. Munro, was inducted on May 7, 1878. And so the mother congregation in Embro has seen growing up around her strong sturdy children and her own borders have accordingly become circumscribed.

CHAPTER IV

The Session

A Session is composed of at least one minister and two or more elders. The minister is chairman. In our present chapter we begin with a reference to the ministers or chairmen and we follow up with a discussion bearing on the elders and their activities.

Ministers

Remote from towns he ran his godly race,
Nor e'er had changed, nor wished to change, his place;
Unskilful he to fawn, or seek for power
By doctrines fashioned to the varying hour.

—*Oliver Goldsmith.*

In the Presbyterian Church the chairman of the session was called Moderator. He was the minister of the charge, or, if the charge were vacant, he was a minister appointed by the Presbytery to act as Interim-Moderator. Throughout the whole hundred years, the session of Knox Church, Embro, has had but few chairmen.

In the session room of the church there hangs a beautiful framed portrait of each of the ministers of the congregation since its beginning. They are seven in number.

Their first minister the Rev. Donald McKenzie was with them for thirty-seven years. Mr. McKenzie had frequently been approached to consider positions in a worldly sense more prominent but he refused. He was sought after for a professorship and declined. He could have had a doctor's degree conferred upon him and he

Gerson Johnson.
Wm. J. McKay.
A. Laurence McKay.
Lionel J. Pelton
Thos. Cooke
Wm. McCorquodale
Robt. H. Hawke.
Robt. G. McDonald
Robt. G. Mercer.
Peter Smith.
Elmer Cody.
Rev. W. D. McIntosh, B.A.
1926 —
Jas. A. McDonald
Clerk of Session.
John A. Day.
George Smith.
J. Smith McCorquodale
The Session
Knox United Church
Embro Ont.
July 1926
July 1930

preferred not. Referring to a possible change of pastorate he said, "If it is the will of God, my life's work shall be confined to my present sphere." His desire was to continue pastor of Zorra during his entire ministry and when the evening of life's little day would come to sleep his last sleep with those among whom he had laboured. Rev. Dr. G. Munro was minister of the congregation for eighteen years. He too, might have left sooner had he so desired. Rev. G. C. Patterson followed and remained with them for fifteen years. For his health's sake he deemed it desirable to move to a different climate. The tendency toward the shorter pastorate, however, is in evidence. Rev. Jas. Barber accepted a call after a pastorate in Embro of three years, and Rev. Finlay Matheson less than four years, but Rev. W. P. Lane remained twelve years. The present minister, the writer of these pages, has been minister in Embro for four years.

Long pastorates were the rule in the earlier days. Rev. Daniel Allan in North Easthope and Rev. George Murray in Blenheim had a record similar to that of Rev. Donald McKenzie in Zorra. Rev. Wm. Robertson was minister at Chesterfield for thirty-two years, Dr. Thompson in Ayr, forty years, Dr. Colin Fletcher in Thames Road, forty-one years and Dr. W. T. McMullen in Knox Church, Woodstock for forty-six years and nine months. This permanency in the pastorate was general throughout the Church. Other instances abound, e.g., Dr. Robert Ure, twenty-eight years in Knox Church, Goderich; Dr. Samuel Lyle, thirty-two years in Central Church, Hamilton; Dr. John Somerville, thirty-one years in Owen Sound; Rev. Hector Currie, thirty-five years in Thedford; Dr. A. J. Mowatt, twenty years in Erskine

Church, Montreal; Dr. James Barclay, twenty-seven years in St. Paul's in the same city; Dr. G. M. Milligan thirty-four years in St. Andrew's, Toronto; Dr. John Neil, thirty-six years in Westminster, the same city; Dr. Francis Andrews, fifty-one years minister of Keene; Dr. James Carmichael, forty-one years minister of King, and Dr. Robert Hamilton, forty-three years minister of the Motherwell Church. Unsettledness and change have become more the custom in recent years and to-day it is a rare thing to find a minister who has been like the Rev. W. H. Johnston of Chesterfield in his present charge for thirty-seven years.

Much might be said in favour of the long pastorate and much also in favour of the short pastorate, if a discussion of the relative importance of these were in order. Think of the congregations where the minister has officiated at the marriage of young couples, has baptized their children, has watched their children growing up, as they attended Sunday School and church has helped them as they united with the Church, has been the family minister through sickness and health through sorrow and through joy; think of the fine personal devotion and attachment that has developed under such circumstances and we know that a good work has been in process that could not possibly have been realized in the short pastorate. Again, we think of congregations that have year by year lost interest, have dwindled away, where the cause of the church has manifestly suffered because there has not been a change in pastoral relations; we think of how a minister may be helped and made a man of broader sympathies and outlook by having to face up to an entirely different situation; and of how congregations, too, may be richly blessed by having the gospel

message brought to them through the varied experiences of different servants of Jesus the Saviour, and we know that the shorter pastorate has, too, its advantages. We venture to think, however, that when a minister goes to a congregation with a definite limit of several years fixed as his term of service that it is in some respects rather a handicap to him. The people of the congregation are apt to think of him as a passing acquaintance and not as one who really belongs to them and to the community, or who intends as they themselves do to make it their home and to share and shape its life through succeeding years. The consciousness of a limit set to the pastoral term may militate against the formation of the fine personal attachment and devotion on the part of a congregation that makes the highest results possible.

Elders

"Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business."—Acts 6: 3.*

The lay members of session or ruling elders have been elected by the congregation for life. We have already given the names of the eight elders who constituted the first session. It is hardly practical for us to give the names of all who have served on the session from that time until the present. Suffice it to say that these men, chosen by the people as leaders in the spiritual life of the community, and in this congregation where the laymen from the first assumed large responsibility, have been a mighty influence for good during the passing of the years.

The duty of the Session is to watch over and promote in every Scriptural way the spiritual interests of the con-

*The reference is hardly to the choice of elders as we know them: the care exercised in the choice is the point we wish to stress.

gregation; more particularly to receive applicants for admission into the Church, to watch over those that have been baptised and to admit them into full communion, and to receive persons bringing certificates of membership from other congregations; to grant certificates to members leaving the congregation; to exercise discipline by admonition, rebuke, suspension or exclusion from membership; to restore to privileges; to care for the religious instructions of the young, including the oversight of Sabbath Schools; to determine all matters touching the order of public worship, including the service of praise; to arrange for the dispensation of the sacraments; to appoint congregational fasts or thanksgivings; to appoint the time and mode of making special collections, and where there are no deacons to provide for the necessities of the poor; to call congregational meetings; to examine and judge of the qualifications of the persons elected to the eldership and the deaconship; to receive and judge of petitions; to transmit papers to the Presbytery, and to do whatever else may, in their opinion, promote the religious interests of the congregation.—*Rules and Forms of Procedure.*

As one reads over the Session Records for the century, one is impressed with the spirit of sincerity in which these men for the most part carried out their duty. They divided the congregation into districts giving each his own sphere of responsibility. At one time we find it their custom to visit all in their respective districts twice a year; at another, it is to visit once a year and report to the session. Here, their resolve is "to visit all in November"; there, it is to complete their visitation "between now and Christmas." Occasionally an elder fails to carry out his portion of the work, and if he gets into the way of repeating his failure he becomes a nuisance rather than an aid to the session. The report of a visita-

tion made back in the year 1845, evidently with a special purpose in view, may be here recorded:

1. A—— and B—— reported that they visited the greater number of the families in their district and found that family worship was kept in every family.
2. C—— and D—— visited their district except three families. They were generally satisfied with the state of families—and found family worship regularly kept.
3. E—— visited his district except three families and found that the young were more willing to engage with him in worship than the aged.
4. F—— and G—— visited their district and expressed their satisfaction at what they saw in families.
5. Embro was not as yet visited.

Sometimes we find the elders calling at the homes with "communion cards," at other times they set themselves definitely to make a census of the families, members and adherents of the congregation—and, of those, who, it may be, are connected with no church. Now, we find them in conference on the duties of elders; again, in conference on the work among the youth and in the Sunday Schools. Such minutes as these from different session meetings are significant:

The session also resolved to hold a prayer meeting in the congregation on the Thursday previous to the first Sabbath of February with a special reference to the want of labourers in the Lord's vineyard and the great need there is for revival of religion in the land. . . . The session after serious deliberation resolved that each member should on every Saturday night devote from eight to nine o'clock in earnest prayer to God for each other and for success to the Gospel of the Grace of God in this congregation. . . . The session held an earnest conversation on the religious condition of the young adult portion of the congregation, when it was resolved that

each elder, in his own district, should meet once a week with the young with a view of giving them instruction and counsel out of the Word of God.

Assuredly we find in Zorra the high ideals and noble purposes that accompany a great faith in a Great God, but let not the reader who is a stranger to Zorra imagine, from anything written in this book or elsewhere, that Zorra has at any period been altogether pious and saintly. People who have resided here know that something not exactly entitled to be called piety or saintliness has always been more or less in evidence. In 1851 we find the session much concerned about "the indecent and annoying conduct of some persons in the house of God, in the time of public worship, especially the practice of leaving the church before the close of public service." (Perhaps it was the beginning of a protest against long sermons.) In the year 1852 it was agreed that one of the elders sit in the gallery on the Lord's Day during public worship to watch over the behaviour of the young. In 1903 one problem was, what to do about "certain young men disturbing the Sunday evening service with talking and soiling the church floor with tobacco spits."

Indeed, on the first reading of the Session Records of this Zorra congregation, nothing impresses one more than the many cases of discipline that were dealt with before the Session in the first thirty or forty years of the congregation's life. Of course, we do well to bear in mind that those were days when in the homes of our people discipline was of a sterner character than at present; in public school the birch gad or leather taws were more depended upon for correction than now; from the pulpits too, an appeal was made to fear, lurid pictures were drawn of the place of future punishment and people were

warned to flee from the wrath to come. It is only to be expected that sessions, charged with the spiritual oversight of the flock, would deal differently with offenders in those days from what they would now. It was a common thing in those days, prior to a communion season, for the Chairman (Moderator), to ask the session whether any of them "knew anything unfavourable to the character of any of the communicants." If any of them did, the matter had to be inquired into and, if the offence was proven and at all serious, the offender would be barred from coming to the communion table. Hardly a year would pass but someone would be brought before the session for discipline, in fact at the majority of session meetings for many years discipline of members was an important part of the business. I record here some of the charges dealt with by the session; slander, Sabbath desecration, dispute over line fence, drunkenness, immorality, pre-nuptial fornication, quarrel between elder and deacon or between two elders, a church member bringing home a load of lumber on the Sabbath Day, intemperance, libel, defamation of character, disregard for truth, absence from session and church, drunk and profane. Those making charges and those against whom charges were made were cited to appear before the Church Session. Usually they appeared. Occasionally one had to be summoned a second time. Generally, the guilty were suspended *sine die* from sealing ordinances, which would include barring from the Communion table, and were then addressed by the minister and exhorted to repent and turn from their sin and to increased watchfulness. When evidence of repentence was manifest they were restored to full privileges and membership.

Needless to say this method of discipline did not

always yield the results hoped for, even as corporal punishment in the schools did not always lead to the desired end. Perhaps these facts helped to hasten a change all along the line so that now in the home, in the school, in the pulpit and in the Session the emphasis has shifted. The appeal to fear is not stressed as in the past generation. When *we* appeal to men to live a better life we are rather inclined to say, not, "turn, for destruction is before you," but, "turn, for behind you is God."

After the year 1873 only a very few of the most grievous cases were brought before the Session for settlement, and even then the session showed a growing tendency to appoint a committee to confer with offenders rather than having them "cited to appear." This does not mean that offences such as those spoken of above have ceased to exist. It simply means that they are dealt with differently to-day—when they are dealt with at all. It is an open question whether church officials may not be guilty of being too lax in matters of discipline these days. Church membership ought to count for something.

SUNDAY SCHOOL (TEACHERS AND OFFICERS) JULY, 1926—JULY, 1930

Top row: Lloyd Johnson, Elmer Cody, Hugh McLeod.
2nd row: Anson Atkinson, Mina Crang, Hannah McKay, Blanche Cody, Lena Wadland, R. H. Clark, R. H. Hawke (Supt.)
3rd row: Annie Smith, Mrs. J. M. McKay, Mrs. Angus McDonald, Mrs. W. Kent, Margaret Smith, Mary Clark, Marion Findlay.
4th row: Christena Rutherford, Margaret Geddes, W. R. Trenaman, Mrs. Wm. French, Mrs. H. B. Atkinson, Mrs. W. G. Sanders, Etta Blades.
Bottom row: Mrs. T. Couke, Marion Green, Rev. W. D. McIntosh, John Day (Supt.), O. Stephens, Anna Findlay, Mrs. O. Stephens.

CHAPTER V

Religious Education

"Religious education is that which recognizes man's divine destiny."—*George Albert Coe.*

Religious education, educational evangelism, how modern such terms are; they indicate lines along which real progress is being made. There has been an honest effort put forth to understand better the child as he grows from helpless infancy to manhood or womanhood, and to appreciate his needs at each stage of the growth. There has been an earnest attempt to perfect church organizations and methods so as to meet the needs of the growing young. Church schools graded into departments according to age of pupils, lessons graded in like manner, Sunday School teachers specially trained for their work, the four-fold development of the young life kept steadily in mind, week-day activities for classes and societies, training schools for leaders, boys' camps, girls' camps—what advantages the youth of to-day has that his predecessor did not have!

The church school is carefully planned and at considerable cost. In the up-to-date church edifice of the present there is elaborate provision for the religious education of the young, whereas, in the church edifice of an earlier day, the equipment for the church school was almost an after thought something to be attended to after other wants were satisfied. We have been making commendable advances in some directions, sometimes we wonder whether

we have been losing ground in others; we have been pushing forward the trenches at some points have we been retreating elsewhere? And the net result, what of it! Just how much farther on are we than our fathers?

Religion in the Home

From scenes like these old Scotia's grandeur springs,
That makes her loved at home, revered abroad:
Princes and lords are but the breath of kings,
"An honest man's the noblest work of God."

—*Robert Burns.*

The home is undoubtedly the greatest factor in religious education. The strength or the weakness of a nation may first be detected in the homes of her people. If there is failure there, there will eventually be failure everywhere. The nation's security, society's uplift, religious purity cannot be maintained apart from the integrity and power and influence of the home. Other institutions may surpass the home in their ability to give instruction, but we are learning that life processes and character building are dependent, not so much upon the acquisition of knowledge as upon contact with life. If formal instruction will give one a source of supply from which to draw, personal contact with a loving and conscientious soul will give one the desire to make the best use of that supply. The influence of personality in character formation is of primary importance and the youth comes into contact with personality in the most intimate way in the home. Moreover, the home is the most important because it is first in the order of time, it is longest in its influence and is most constant in its operations. For every hour that the church or the school influences life, the home influences it for fifty; while the

school is dealing with lessons, the home is dealing with life; while the church is presenting ideals of conduct, the home is forming habits of living.

Needless to say, the home of to-day is not just like the home of the past generation. There have been losses and gains and it were difficult to weigh these in an impartial balance. On this, however, we are all agreed, we would like to see our homes even more efficient establishing and spreading "righteousness, peace and joy" in the land. I have before me a clipping from a report given a number of years ago before the General Assembly by a Commission on Religious Education. It says in part:

Any thoughtful survey of Religious Education will lead inevitably to re-emphasizing the primacy of the home in character formation. Not only can no other institution take its place but if it fail none of the others can succeed. To-day too often business, pleasure or indifference is allowed to crowd group worship and religious and moral training out of the home. From investigations in many quarters it is apparent that family worship is not observed in more than twenty-five per cent. of the homes of professing Christians and in most cases sessions confess they have little idea what the percentage is. The family circle for the cultivation of religion is uncommon. There is little sympathetic effort to acquaint children with the Bible. It must be admitted that the present situation is very unsatisfactory.

How far the people of Zorra may have drifted "with the times" in these matters I am not prepared to say. In regard to family worship there is a certain "silence"—an ominous silence shall we say?—and even sessions may "not know."

I know that the people of Zorra have hallowed recollections of religion in the home in the days gone by. It

was the regular custom before partaking of the family meal to ask the blessing of God upon it. Moreover, at the close of the meal all heads were bowed "while thanks were returned" for the bounties of a kind Providence. This latter custom has now fallen into disuse. It was the regular practice too, twice each day, in the morning and again in the evening, for the family to worship together. Visitors, threshers, hired servants present, it made no difference, all were expected to join in the family's devotions. In the morning, before or after breakfast, the "books" were taken down, a psalm or hymn might be sung, a chapter of Scripture read with or without explanatory comments, then all reverently kneeling the father of the household would lead them in prayer before the throne of grace. Were petitions offered for the land from which they had come and for their friends beyond the seas? Was God's guidance and blessing sought for each member of the family in this new land? On Saturday evening and Sunday morning was the divine benediction invoked especially upon the services in the house of worship? It was but natural that it should be so—and how beautiful.

No one can estimate the full value of such worship in the home life of a people. It makes for order in a home, it engenders sympathy among the members of a family. It gives a vision that calms and subdues, dispelling anxious care. It says to each member of the household "There is a God, there is a spiritual world, there is a life to come." It sends all out into a new day or to the rest of a night with the consciousness of invisible protection, unerring guidance and unlimited goodness. It fixes the idea of responsibility in the mind of a child. It develops as Church or Sunday School cannot do the

sense of duty to God and man. It changes things and makes the whole earth different. Although not born and brought up in Zorra I remember as if it were yesterday the regular morning and evening family worship in the home of my childhood and I would not for thousands of dollars have those recollections obliterated from my consciousness. Rev. Dr. W. A. McKay writes:

Talk of colleges! The best college from which the professional men of Zorra ever graduated, that which has left the most lasting and beneficial influence upon their minds and hearts, was the college of a Christian home. These men to-day are scattered far and wide, and they belong, some to the medical, some to the legal, some to the theological and many to the teaching profession; but they look back with fond recollection to the days when with father and mother, brothers and sisters, they reverently knelt in prayer on the rude floor of the little log cabin.

Tender, indeed the memory of the last home-leaving when the youth grown up was going far off to University, or to business, or to some other place of occupation. For weeks loving hands have been preparing articles of apparel. At last the trunk is packed and the morning of separation has come. Then the "books" are taken down, God's word is listened to, God's mercy, guidance and blessing is sought—suppressed tears and joy. What a life! In Blaikie's *Life of David Livingstone*, there is a touching scene where Blaikie tells of David's last night at home before his departure for Africa. It is a scene that will call up to many another a picture of the old home out from which he himself went into the big world of men and events. Here are the words of Blaikie:

A single night was all he could spend with his family, and they had so much to speak of that David proposed they should sit up all night. This, however, his mother

would not hear of. "I remember my father and him," writes his sister, "talking over the prospects of Christian Missions. They agreed that the time would come when rich men and great men would think it an honour to support whole stations of missionaries, instead of spending their money on hounds and horses. On the morning of the 17th of November we got up at five o'clock. My mother made coffee. David read the 121st and 135th Psalms and prayed. My father and he walked to Glasgow to catch the Liverpool steamer."

On the Broomielaw, father and son looked for the last time on earth on each other's faces. The old man walked slowly back to Blantyre, with a lonely heart no doubt yet praising God. David's face was now set in earnest toward the Dark Continent.

"But ours is such a busy life," someone says; "there is ever the feverish rush and hurry, so much to be done and so little time to do it!" Not any busier than that of the pioneers, they, too, had much to do—always more than they could get done. We have, even as they had, all the time that there is and like them we are always doing the things we want to do most. When we say, we haven't time for something, it only means that there is something else we would rather do. It was in the early days in Zorra that Mr. ——a busy man, a bachelor, living alone, used to rise regularly at four o'clock in the morning to have worship by himself before going to his day's work.

No doubt changes in the industrial and commercial world have brought changes in home life. In the big city it is possible for the members of a family to be comparative strangers to one another. They arise at different hours in the morning and go to work one by one. They return in the evening only to stop until the evening meal is disposed of. Changes often do make the good of

a past day impossible, and something else has to be sought out to take its place. Sometimes, however, difficulties can be overcome. I was not a little delighted when I visited several years ago a home in Toronto. At the evening meal the Bible was placed near the head of the table; the father and husband, as his custom was, read a passage from the Word of God, after which all knelt for prayer—and what a prayer! I shall not soon forget it. It was delightful to see how in the big and busy city families have their times of refreshing at the throne of grace.

Catechising

And these words which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up.—Deut. 6: 6, 7.

Another important factor in the religious education of the earlier days in Zorra was the Catechising. An announcement would be made by Mr. McKenzie from the pulpit—"The Lord willing, we will have a meeting for catechising in the house of Mr. James McDonald, 8th line, on a week from next Tuesday at the hour of 3 o'clock p.m." A special "house cleaning" would be in order at the home in question, for all must be put in readiness for the great occasion. The whole community would be set astir, parents working together with their children, utilizing spare moments poring over the Catechism and the Psalms as if in preparation for a stiff examination. The younger children studied shorter scripture passages and answers to such questions as were thought appropriate to their years. Lights were burned

to a later hour of the night than usual. Even the programme of studies in the public school was arranged with the catechising in view. At length the appointed day arrives, and for a considerable time before the set hour people can be seen coming from all directions, parents with their boys and girls, for the school is closed for the day.

The largest houses were none too large to accommodate the crowds that assembled at these gatherings. The house at present occupied by Chas. and Graeme McDonald on the eighth line was designed partly to be suitable for the catechising. An indication of the number who would assemble may be gathered from the following incident related by Dr. W. A. McKay:

In the early winter of 1855 a sensation occurred in Zorra which some of my readers will remember. On the 20th lot, 10th line, East Zorra, lived Paul Murray with his wife and family, at that time consisting of three sons and two daughters. Their house was one of the most commodious in the district, and apparently well adapted for a large gathering. So it was arranged to have the "catechising" there, and on the Sabbath Rev. Mr. MacKenzie duly intimated the fact from the pulpit. The day arrived and the Highlanders, men and women, old and young from far and near crowded into the place of meeting. The services began. The minister was engaged in prayer, when suddenly a loud crack was heard, and in another instant the floor gave way, going down in the centre forming a concave, the shape of a mill hopper. Those sitting on the outer row of seats escaped as the floor broke off at their feet; but the others with the stove and pots of boiling water went down. There was, as usual in those days, a large stone hearth, and on this, fortunately for themselves, Mr. McKenzie and his elders were seated, and, of course, did not go down. Some were burned, some were scalded, but, wonderful to say,

none seriously hurt. The rest of the catechising took place in the house of Jas. Sutherland. A number of young men at once went to work, and before night new "sleepers" took the place of the old ones, and the damage was repaired.

While the minister presided over these meetings it was usually one of the elders that put the questions, sometimes following an easy question up with a series of more difficult ones in an effort to "stick" the one being questioned. They hated to be caught unable to give the correct answer, hence prompters, those well-versed in the Catechism and Bible, were in demand to help some faltering member. The answer in such a case was whispered and passed on in relay fashion to the Minister. The meeting was closed with the benediction, and after a little neighbourly chat and a handshaking parents and children returned to their homes.

Mr. McKenzie held these meetings for catechising regularly in different communities extending as far as Thamesford. Not infrequently he catechised in private. It was upon this system rather than upon Sunday School activities, that he depended to quicken, in the minds and hearts of young and old, acquaintance with the word and will of God. Who will say that it did not achieve its purpose in that day even if it be impossible in ours? It encouraged parents to perform their duties as God's own specially appointed teachers around the family fireside, the class made up of the growing children each of whom they loved. If the spirit of worship find no expression in the home, if in the family circle there be no systematic study of the Word, even the best equipped and most efficient modern Sunday School can accomplish comparatively little.

Sunday Schools

Which is the more strategic, profitable, and permanent to bring up children and young people in fellowship with God and in the service to others, or to seek to change them when of mature years?—*A. J. W. Myers.*

Just when the Sunday School came into existence in the congregation ministered to by Rev. Donald McKenzie is not very clear. There is in the church records no definite reference to the "organizing" of such a school. We think we see the nucleus of the Sunday School when we read of the session resolving that "each elder, in his own district should meet once a week with the young with a view to giving them instruction and counsel out of the Word of God." It was fairly early, too, that Donald McLeod, deacon and elder, precentor in both the Gaelic and English services, was at the same time "the only teacher of a Sabbath School of seventy scholars." We have already noted that Mr. McKenzie sought the godly upbringing of the young not so much through the Sabbath School as by taking pains in public and private catechising, to teach parents and children their duties to God and to each other. That the Sabbath School was also expected to assist we know from occasional references in the Session minutes and from testimonies such as the following given by one-time-residents of Zorra. Geo. M. Matheson, of Sarnia, son of Donald Matheson, M.P., and postmaster of Embro, has borne this witness:

I have heard of my old pastor being charged with neglecting the spiritual interests of the young; but there is no truth in the charge. Well do I remember the little log building where the Sabbath School was held and where Mr. McKenzie taught me the catechism. During the summer months every Sabbath evening, Mr. McKenzie taught a Bible class in the church.

In early days my religious life was developed through the means of my minister, the Rev. Dr. McKenzie; my public school teacher, Mr. James Yool; my Sunday School teacher, Mr. Joshua Youngs; and more than all, through the influence of a godly, praying mother, and amid what some would call unfavourable surroundings, these religious convictions I still fondly cherish.

As time passed the Sunday School held a larger place in the life of the community and church. The plan was not one central school for the congregation; it was a school at the church for those near-by and numerous other Sunday Schools held in the public schools of the community. At the Annual Congregational meeting in 1894 the report was received and adopted from the local Sabbath School and from six district Sabbath Schools, Bennington, Baynes, Cody's, 8th line, 7th line, and Braemar. Six years more pass by and in May, 1900, the Moderator (Rev. G. C. Patterson), brought to the notice of Session that "three of the district Sunday Schools were without superintendents, viz.: Maple Grove, Baynes, and Youngsville, and unless appointments were made the schools would not opened this season. It was therefore agreed that Alex Smith be asked to open and take charge of Maple Grove, and that Wm. McCorquodale and Fred Cook take charge of Baynes and that Robt. McLeod be requested to open and take charge of Youngsville Sunday School for the present season." One year later, on March 22nd, "it was moved by A. L. Murray seconded by Wm. Carrol that the following gentlemen be asked to superintend the district Sabbath Schools for the coming season, viz.: Jas. Smith, Golspie; Alex Smith, Maple Grove; Alex. Murray, School House Lot 22-8th line; Wm. Carrol, Cody's; Wm. J. McKay, Bennington;

John Sutherland, Youngsville; and Alex McKay, Baynes S. House, and as usual to open the schools on the first Sabbath of May." As one would naturally expect some pupils would be attending some of these district schools that were not Presbyterian and to that extent they were Union schools. They did not always report to Knox Congregational meeting, nor were they wholly under the jurisdiction of her session. Nevertheless, it was quite appropriate that, in 1911, when Knox celebrated the Jubilee of the laying of the corner stone of the present church edifice, these district schools joined in the celebration.

We are quite safe in concluding that these district Sunday Schools were doing a great work in making pupils and teachers acquainted with the Word and Purposes of God. The district schools were possibly the best arrangement to meet the needs of some years ago. We honour the servants of Jesus who were devotedi n this service. At the same time we can hardly avoid the conviction that at least in two or three respects they have tended to bring about an undesirable state of affairs. Firstly they have been in operation usually six or seven months in the year, forming the impression to be passed on from parent to child that in the winter boys and girls should not expect to attend Sunday School. Secondly, there have been a few who have been inclined to feel, that if they took their children to the local Sunday School on Sunday, they had a reasonable excuse for being absent from the Church service of public worship. Their own connection with the Church was as a consequence weakened and their children were being brought up having no vital connection with the church at all. It is surely an effective method of producing a non-church-going

people. Thirdly, in Zorra, as elsewhere in our Province, there has been a marked rural depopulation in recent decades. Back in 1862 West Zorra had a population of 3,691; in 1870 it was 3,316; in 1880 it was 2,833; in 1890 it was 2,495; in 1900 it was 2,125; in 1910 it was 2,458; in 1920 it was 2,146; in 1930 it is 1,744. The rural population has so depleted that there are not enough pupils to keep all these district Sunday Schools open, even part time each year. One by one they have been dropped until now there are only about two of them existing. In 1915, in keeping with the suggestion of Rev. Mr. Lane, it was, on motion of Alex Smith and W. R. McPherson, decided to change the hour of Sunday School at Knox Church from 2.30 p.m. to 10 a.m. so as to make it easily possible for the families from the rural sections to attend the Sunday School at the church. The equipment at this school is excellent; there are separate class-rooms with folding doors; there is a splendid staff of teachers, a number of them with Normal training; there are lantern slides for the hymns, for illustrating Scripture passages and for missions, and yet the Sunday School at Knox Church never has served and does not yet serve, the entire congregation in a way that is reasonably possible. There are congregations where every family in which there are children is represented in the Sunday School. This is not yet the case at Embro. There seems to be an idea lingering in some homes that if there be no Sunday School in their local school house, then there is no Sunday School within their reach. Children who have the advantage of worship and systematic study of God's word in their homes are not so badly off, but those who have none of this and are deprived at the same time of the religious education that Sunday School sets itself to give—

well, why should they be permitted to grow up so neglected in a Christian land? We recall the teachings of Jesus, "Whosoever is a hindrance to one of these little ones that believe in me, better for him to have a great mill-stone hung round his neck and be sunk in the deep sea." (Luke 18: 6; by Moffatt.)

Sunday Schools are a mighty influence and yearly they are being made more efficient. Whether they meet in the district school house or in the church, whether their season be in forenoon or afternoon does not matter so much, so long as the devoted army of Sunday School workers keep certain things clearly in mind. The ideal, wherever it be possible, is to have the good work of the Church School continue without break throughout the whole year. The Sunday School is to be looked upon as an aid to, and not as a substitute for, the Christian home; if Christian parents give over their responsibility in the hope that the Sunday School can make good their neglect, both School and home will suffer. Moreover, every Sunday School should set itself in a determined effort to establish the church-going habit in all of her pupils. They who do not acquire this habit as children are not likely to acquire it as adults. If they are not brought into vital contact with the church when they are members of the Sunday School they are liable to pass out from the School into the world to be lost from the church altogether. It is the duty of every Sunday School to set itself to establish the church-going habit in her pupils.

CHAPTER VI

Prayer Meetings

More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep and goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God.

Mort d'Arthur, Lord Tennyson.

Laymen Active

If Knox Church, Embro, began in a "Layman's Movement" a notable feature of her life ever since has been lay activity. Her best days were days when the minister's leadership was made effective by the enterprising and efficient service of the membership of the congregation.

Dr. C. S. Robinson throws light upon the cause of failure in many a case when he says:

We have been reading the account of a dream, which a certain minister says he dreamed. He appeared to be hitched to a carriage, and he was attempting to pull it along. He reached a point not far from his church; but the mud seemed to grow deeper and deeper; the vehicle drew so heavily that he gasped for breath, and almost sank down exhausted. This struck him as the more inexplicable, because, looking back, he saw the entire congregation behind the carriage, apparently pushing it on. But the longer he tried the harder the labour became,

till finally he was forced to stop and examine the difficulty. He went to the rear where he supposed his helpers were. But nobody could be found. He called, but got no answer. He repeated the call again and again but there was still no reply. By and by one voice spoke to him by name. Looking up, whom should he see but one of his deacons, gazing complacently out of the window! And on going to the door of the carriage, what was his astonishment to behold the whole congregation sitting quietly inside! And the tired man who relates the story asks plaintively enough at the close of it, "Do you suppose this was all a dream?"

"The work has not all been left with the minister in the Embro church, and when we think of prayer meetings in Zorra we are particularly impressed with this fact. Almost seventy years ago the session minutes spoke of the "usual" week of prayer at the beginning of the year. It was their practice during that week to have community prayer meetings throughout the congregation most of them conducted by laymen. The elders arranged where the meetings were to be held and handed their lists to the minister. At Communion Season too (See Chapter 7), on each of the five nights ten or twelve prayer meetings were held in the different sections of the township. These meetings were attended by the families in the locality, the young and the aged, the elders usually conducting them. At the church session on Oct. 11, 1895, "there were arrangements made to have prayer meetings established in some new districts in the west and northwest parts of the congregation."

I have received an excellent account of one of the community prayer meetings, known as the Eighth Line Prayer Meeting. It was written by one of the Eighth Line old boys, Rev. R. J. McDonald of Yorkton, Sask.

and will give the reader a clearer insight into how these meetings were conducted and what was the purpose they served. Mr. McDonald who is at present President of the Saskatchewan Conference writes:

The Eighth Line Prayer Meeting

Among the neighbourhood prayer services that developed in connection with Knox Church none was better known for many years than "the eighth line prayer meeting." It was preceded as an institution by a Gaelic prayer meeting, which continued for some time after the other was established. This Gaelic service, latterly at any rate, was held on Saturday Mornings, no doubt with a view to preparation for Sunday, and was attended by a few of the old folks, the original pioneers.

The eighth line prayer meeting began in Rev. Gustavus Munro's time, and continued till about 1913 or 1914. It met every second Thursday evening. Most of the homes at which meetings were held were on the eighth. Elder James Smith, however, was one of the leaders and his home, west of the seventh, was included. The "turn" was about as follows: Elder Smith's, A. L. Murray's, Mrs. Alex McKay's, Alex McDonald's, Alex S. McDonald's, Robert McDonald's, John Murray's after the white brick house (which for years was called "the new house"), was built, Alex Sutherland's, after he erected Dunrobin, west of the Golspie School. For some time, too, Mrs. William Marshall's home was on the list. For a period of years there was an extra prayer meeting held on the evening of the Sunday on which the Sacrament of the Lord's Supper was dispensed. It was considered a service of thanksgiving.

In the earlier years that the writer remembers it was only a few of the older men that took part, except when the minister was able to be present. His coming was much appreciated. From Mr. Munro's time on they used to attend whenever they could. Mr. Munro, Mr.

Patterson, Mr. Barber and Mr. Matheson. (Mr. Barber for a time followed the programme of a teachers' training class, Mr. Matheson had some of the services in the Golspie School.) So long as he was able, good old Mr. Smith was a standby. For many years also superintendent of the Golspie Sunday School and teacher of the Bible Class—how much that community owes to him! A. L. Murray, Adam McDonald, Robert McDonald, Sandy Sutherland were ready to do their part, in the conducting of the service, in speaking to the subject, in prayer. "Robert, will you speak?" "Mr. Murray, will you lead in prayer?"—some of us can remember the very expressions across the years.

It came to be felt, however, that something ought to be done to give others a chance to take part and so lead to a larger interest. So a new sort of programme was devised. At each meeting arrangements were made for the meeting to follow. (And, by the way, though the order was well-known, the formula before closing always was, "Where will the next meeting be?" "At our place," and so it was settled.) One was to conduct the meeting. This part was taken by the older men. Another was to read the chapter. Another was appointed to prepare a Bible reading. This reading usually consisted of three or four heads with three or four Scripture passages under each. The chapter and verse of these passages was written on small individual slips of paper; these were passed around before the meeting opened, and when the person conducting read the Bible reading, those holding these slips read as their verses were called for. One of the older men, mostly those mentioned before, was named to "introduce the subject"; it was understood that one or more of the others would speak to it.

The idea of this programme was an excellent one. Many a person was led to prepare in one way or another for the prayer meeting, found the preparation of personal value, and inevitably felt more interested in the meeting.

Occasionally there were variations. The minister, of course, did the "speaking" when he was there. Some-

times a baptismal service added a new interest. Once in a while some visitor attended who could be persuaded to take part. If a student happened to be home from college, or a young man who taught school was home on vacation, there was no use in his trying to beg off, even though a roomful of his own folks was the last group he would wish to face; he must take part.

The prayer meeting constituted a real enjoyment for that evening for the people of the line. Hay or sheaves might be waiting to be drawn in, the weather might look doubtful, but harvest work wasn't allowed to interfere with the prayer meeting. It had a social value too: people had a nice visit when the meeting was over, and it was a neighbourhood where the people were really neighbours.

But the greatest value of all was doubtless in the way it helped to make religion a reality in the lives of those who attended. They knew the older men, whom they respected, were intensely interested in religion, and the example was not lost upon them. The teachings of the word of God were brought continually and in earnest petition before them. It was a much finer neighbourhood because in the prayer meeting the neighbourhood sought the way of God as revealed by Jesus Christ. How much it meant in instilling right principles, in confining serious convictions, in winning to the Christ way no one can tell. But many of us looking back, have no doubt that we have great reason to thank God for the eighth line prayer meeting.

The regular weekly (weakly), prayer meeting has become a problem to-day in most churches and it is a problem in Embro. Perhaps it is just as well that it is. If we are to have a revival of the prayer meeting and of the great good that it ought to be accomplishing will it not be more along the line of Christian Endeavor principles where the members of the church will regard the prayer meeting as peculiarly their own, an occasion

for them to think out and give expression to their personal faith, to discuss among themselves life's problems and join with one another in communion at the Throne of Grace?

Funerals

Before we conclude this chapter on Prayer Meetings, it may be appropriate to make a brief reference to the funerals in Zorra. When death invaded the home of the pioneer much that is now attended to by the funeral director had to be looked after by the friends and loved ones. The body was respectfully washed and laid out. The coffin was made by some carpenter. It was very plain, had neither ornament nor handles. Lamp black mixed with the white of an egg served as paint for the outside. A white linen sheet was spread cornerwise over it, and the body, dressed in a plain white shroud, was placed in and the linen drawn over as a winding sheet.

Afterward came preparation for the "wake." A special messenger was sent from house to house in the neighbourhood announcing the death, and it was regarded as neighbourly conduct that at least one from each home would attend the wake in the evening. The coffin containing the corpse was placed at one side of the room, the table with the Bible and psalm book placed thereon stood in the centre. Chairs and seats made with boards and planks were placed around. If it were winter time an extra big log and supply of wood were left in readiness at the fireplace.

For the first, while after the arrival of the friends in the evening, there was but little conversation and that little was whispered or in undertone, but as the evening wore on there was less restraint though not less reverence and respect. A plain lunch would be served, and, though

it seems strange to us to-day, it was in most cases accompanied by whiskey. It is claimed, however, that "while on other occasions in Zorra the evils of intemperance were all too much in evidence, drunkenness was an unknown thing at a Zorra 'wake.'" Several times during the night a little service of worship would be held. A few verses from a Psalm would be sung, a chapter from the Scriptures would be read, often accompanied by expository remarks, and prayer would be offered up. On these occasions the minister was not expected to be present, laymen conducted the service. The intervals between the worship were occupied with conversation which turned sometimes on a review of the trials and joys of the life of the departed, here in Upper Canada and far away in old Scotland; and sometimes it turned to a rather creepy discussion of ghosts, apparitions and death-signs of a terrifying nature.

Zorra is the only place that I know of where a part of this former custom still survives. Many of the homes still desire, on one or more of the evenings when the corpse rests in the house, that the neighbours gather and a little service of worship be held conducted by the elders or by the minister if he be present.

The dead, in the early days, even as now, remained unburied until the third day. In the interval the bereaved family was customarily relieved of all chores, milking of cows, feeding of cattle or even cooking their own meals. Kind neighbours lent a helping hand in turn. If severe sickness or death occurred in seeding or harvest time, it was more than probable that the neighbours would have a bee and help their brother in trouble. On the day of burial a service of more than ordinary solemnity was held, including the singing of Psalm 23 and possibly a paraphrase, "Take comfort, Christians, when your friends

in Jesus fall asleep"—and prayer. Then the usual refreshments were passed around.

The coffin containing the corpse was brought out of the house carried by near friends and was placed upon a bier and covered with the mortecloth. This cloth was of black silk velvet with a white silk border and was the common property of the community. Six men acting as pall-bearers shouldered the bier and carried it for a considerable distance to the burying ground (miles it might be), on foot, and over a rough roadway or even along a path through the bush.

At a later date the coffin was carried in the lumber waggon, and all the settlers for miles about, who had a team of horses and wagon of any kind, came to the funeral and went in the procession to the cemetery. Later still the democrats (two-seated two-horse buggies), with springs made their appearance, and these served as hearses for a considerable number of years, those having them being ready to loan them to others. Then the regular hearse, horse drawn—appeared, and a long line of covered buggies made up the procession following. At first the horses were held to a walk all the way, and in the winter no bells were supposed to be used. As time passed bells were permitted, and it was not thought improper to trot the horses a little, then a little more. Now the motor hearse, driving at a fair rate of speed, is the customary means of conveying the mortal remains of dear departed ones to their quiet resting place on the hill. Customs have undergone changes, but our respect for the dead remains the same as it was in the days of the fathers. It is not less respect for the dead, but more thought for the living, that has brought about some of the changes that have taken place.

CHAPTER VII

Communions

I'll of salvation take the cup
On God's name will I call,
I'll pay my vows now to the Lord
Before his people all.

In the Presbyterian Church the Communion has been looked upon as the supreme act of Christian worship. It has been an occasion of great spiritual blessing. This was, perhaps, especially true in communities of Highland extraction. Customs in vogue among the fathers in the Old Land were adopted in the New by the early settlers, and the communion was the crowning event of the church year bringing spiritual refreshing and growth in grace. For the first twenty-nine or thirty years of Mr. McKenzie's ministry, communion services were held but once a year, generally near the end of June. This fact no doubt added to their importance. The people looked forward to the event before it came and looked back upon it after it was past. Not infrequently, when they were describing the time when a certain event took place, they would say it was so many weeks before or after the Sacrament.

The services lasted five days, from Thursday until Monday. Visitors came from far-distant communities to the Zorra Church, taxing the capacity of the church building and the hospitality of the people. Sometimes the administration of the Lord's Supper would be in the open, the hillside in Dent's wood (now A. McKay's),

south of Embro being one place of meeting. From the two Zorras, from Nissouri, Blanshard, North Easthope, East and West Williams, Ekfrid, Mosa, Gwillimbury and other Highland centres friends came to join in the fellowship and partake of the benefit of the communion season. These sacramental occasions were the only opportunities many of them had of knowing each other in this world, and of holding a pleasant and profitable intercourse. Old acquaintances were renewed; new acquaintances sprang up that sometimes grew into life-long comradeships; not a little of the joy of the communion came from the delight of meeting with dear friends and enjoying the sweet fellowship of kindred souls. They sang the psalms together, they prayed together, they listened to the preached word together; together they renewed their covenant vows of discipleship; together they partook of the consecrated elements, symbols of the broken body and shed blood of their Master. What better way is there to hallow the friendships of earth than to come together around the Father's throne of mercy?

May we tell of three young men who in the thirties started from the township of East William to walk to the Communion in Zorra, a distance of forty or more miles? At first they were alone; as they proceeded, here and there along the way they were joined by others going to the same place, and by the time they reached Zorra they were a considerable company. The Communion days and services were enjoyed, and now they were on their return journey—a goodly number of them starting off together, soon becoming fewer as each turned off toward his own home until the original three were left to complete their journey alone as they had begun

it. By and by a lull came in the conversation, and the three walked along in unbroken silence for some time till they reached a resting place. It was a lovely spot by the roadside in the shelter of a great oak; a crystal stream of spring water bubbling up from a pebbly bottom close by; daisies, blue flags, dandelions and other wild flowers adding beauty to the scene and sending their fragrance through the air. Here they slaked their thirst and sat upon a rough stone while they satisfied their hunger with "bannock bread, butter and crowdy with which their hospitable Zorra entertainers had furnished them on parting." Still the silence was unbroken. At last one of them broke the spell by asking the others:

"What are you thinking about?"

"I was thinking," replied one, "that I would sell my property in Williams and go to Zorra, where I can get the gospel."

"And what are you thinking about?" was his question in return.

"My thought was different from yours; I was thinking how we could get the gospel to Williams."

While there in that ideal resting spot, under the shadow of the big oak, the trickling stream at their feet, they took counsel together on these matters with the resultant decision that they would begin by each holding a prayer meeting in his own house in turn. Two of these men were J. McIntosh and Donald Fraser of East Williams. The third was Lachlan McPherson, who was soon to return to Zorra to teach school and to be on the watch to get track of a minister who could be induced to come to Williams. When Rev. Duncan McMillan came to visit his friend, Rev. D. MacKenzie of Zorra, Mr. McPherson, then school teacher in Embro, prevailed

upon him to visit Williams. He became the first minister to that Highland community near Nairn. Mr. McPherson himself, after teaching for a few years and studying Latin and Greek under the tuition of Rev. Mr. MacKenzie, took a full course in theology at Knox College and, in 1849, became the settled minister in Williams, his first and only charge.

Some of the services at the Communion season would be in Gaelic, some in English, but we need not discuss that feature further at present.

Each of the five days had its own significance. Thursday was "fast day." The practice of the week-day fast before communion developed back in the seventeenth century. Thursday the fast day was kept and made like a Sabbath. No needless work must be done. It was a day of rest and worship.

Friday was "Men's Day," or "Question Day," or, as it was sometimes called "The Day for Self-Examination." The service on Friday resembled in some respects a meeting of the Christian Endeavor Society, except that those taking part in the discussion were "Men" of years and experience. It was not thought appropriate that youth should have anything to say. Although the service was not to begin until 11 a.m., by 10 a.m. the church might be comfortably filled with worshippers. One of the elders, possibly the precentor, to improve the time, would read from the Scriptures or lead the congregation in the singing of a psalm. At the appointed hour Mr. McKenzie, accompanied by his assisting ministers, would enter. Mr. McKenzie would be in charge. After psalm singing, Scripture reading and prayer, the special questions of the day bearing upon self-examination and the marks of true believers were opened for discussion.

One after another the laymen would speak, discussing Scripture and applying it to life's problems, keeping in mind the preparation for the Communion Sabbath. Occasionally Mr. McKenzie would help to direct the discussion; at the close he would sum up what had been said, reviewing and emphasizing certain points, counselling the erring, encouraging the hesitating and driving the truth home to each heart; he would then call upon one of the neighbouring ministers to give a short closing address. Have we heard of ministers being "long winded," giving a congregation "too much of a good thing?" These laymen could be on hand at 10 a.m., an hour before the service began, and continue the meeting until after 3 p.m. And it is actually written of them, "Still there was no uneasiness or desire to break up the meeting." We wonder—or—well, that was not in our day!

Saturday was "preparation" day, and communion tokens were distributed to members in good standing.

Then came the Sabbath, the day to which other days pointed. It was a time of much prayer in the congregation. In private devotions and in family worship a blessing was sought upon the Communion services of the day. The hour arrives; the church is filled with worshippers. The elders are seated around and in front of the pulpit. There is no choir and no organ. There are psalms of praise, prayers, scripture lesson and sermon appropriate for the occasion. Then there follows what was distinctively a Highland custom, the "fencing of the tables." The minister gives a solemn warning against any unworthy partaking of the "Supper." Sentences such as this are heard in his warning: "All living in sin who approach this table are guilty, as Ananias and Sap-

phira were, of lying unto God. All such we solemnly debar from the table of the Lord." Profanity, lying, drunkenness, impurity may also be referred to. Then, to those who continue consciously in such sin: "If you take your place at this table you will drink and eat unworthily, and in the name of the Lord Jesus, the great King and head of His Church, I solemnly debar you. But all you who truly love the Saviour and are seeking to serve him come and welcome." When the invitation has thus been given by the minister, slowly and with mingled awe and gladness the communicants arise and come to take their places around the long communion table that extends lengthwise of the church in the centre. A short address is given full of comfort and encouragement for believers. In silence the sacrament is administered, each round the table partaking of the bread and wine. Another short address follows, in which communicants are reminded of their solemn vows, and are exhorted to go forth and so live that men may take knowledge of them that they have been with Jesus.

The Monday following was the day of Thanksgiving; and the psalms, the Scripture lesson, the sermon and the prayers all centred around that theme. The Communion services were over but not their results. True worshippers returned to their homes spiritually enriched by the mountain-top experience with their Saviour and with one another.

Does the reader wish to have a glimpse at the other side of these sacramental occasions? (There is always the other side.) Let him recall the days when liquor could be purchased at twenty-five or thirty cents per gallon and there were no restrictions upon its sale, then let him imagine the background of this authentic story.

An English family came out from England and settled in a Scotch community. A Scotch neighbour borrowed from him his Sunday coat and hat to go to the Embro Communion. The Scotch neighbour started off early Thursday morning, and did not return until the following Monday evening. The Englishman asked him whether he had a refreshing time. "No," replied the other, "very dull—there were only three fights." For the Englishman it was a new idea of a Communion Season.

Customs relating to the celebration of the Lord's Supper have changed considerably during the hundred years. In 1863 we find the Session, after much deliberation, deciding to hold Communion Services twice each year instead of once. It took a number of years for this new practice to establish itself. The second Communion was generally about the end of October. The Gaelic services, most prominent in the earlier years, gradually occupied a place of less prominence. In the Autumn of 1878 the arrangement was to have "the Gaelic in the body of the church on Thursday, Friday and Monday, and in the basement on Saturday and Sabbath." On these occasions two services were always in progress at one and the same time, the Gaelic and English services being held simultaneously. When the Gaelic was in the church auditorium, the English was in the basement and *vice versa*.

In 1893 Communion was also held in the month of January, an indication that the visitors from a distance were not expected as they were in the early days of settlement. Moreover as the Communion was held oftener in the year we would naturally expect that it would occupy fewer days each time. We are not surprised that in June, 1895, there were only the two days of pre-com-

munion services, Thursday and Saturday. We may wonder why it was Friday, "Men's Day," that was being dropped out first. In October of the same year the services were held on Thursday and Friday, none on Saturday; in October, 1897, on Thursday and Saturday with Thanksgiving service on Sunday evening instead of on Monday as formerly; in June, 1898, Thursday morning and evening, Saturday 11 a.m. and Monday 11 a.m. But the old order is gradually changing, giving place to new. In October, 1901, there is only one pre-communion service—on Saturday—and the Thanksgiving service is on Sabbath evening. And although the two days were occasionally observed even since 1901, yet by 1906 and 1907 the new custom was pretty well established of having pre-communion at 11 a.m. on Friday, followed by the Lord's Supper at the morning service on Sunday and the regular service in the evening, which was considered more or less as a service of Thanksgiving for a few years at least. The next change was to shift the Friday service from 11 a.m. to 2 p.m., and for the last number of years it has been at 8 p.m., the improved roads and the automobile having made the night meeting practicable. In 1895 a system of communion card for each member was introduced, taking the place of the "tokens," but the new system did not at that time become really established, and two years later was discontinued. The tokens continued in use until January, 1924, when they were finally dispensed with.

The system at present in vogue is that of the communion card, one for each member, to be distributed by the elders prior to each communion. It enables the elders to keep in closer touch with the members, and it insures that all—even those who for some reason may

not be at church—are notified of the coming Communion. The cards of the members present at communion are collected and kept separate by the elders, and from these the minister marks the attendance of each in the Communion Register. The individual communion cup, proposed in 1906, was adopted in 1911. Occasionally the services may be held three times in the year but ordinarily only twice. The elements, as is the custom in most churches of the present, are passed around by the elders to the communicants in their pews.

Thus changes are made to meet an ever-changing situation. Some of the former rapture has been lost. Possibly certain features from the former day might well have been carried over into the present. Nevertheless, notwithstanding all the changes, the Communion, to the humble trustful consecrated soul is still the highwatermark of the Church's worship and is a refreshing fountain of grace for those who partake in faith.

CHAPTER VIII

The Lord's Day

O day of rest and gladness,
O day of joy and light,
O balm of care and sadness
Most beautiful, most bright.

None of us can imagine what the world would be like had there been no Sabbath Day. Certain we are it would be a very different place to dwell in and we ourselves too, would be different. The manner of the observance of the one day in seven has varied very considerably in different lands and at different periods in history but even where the observance was the most lax it was better than no observance at all. The reasons given for the observing of the day have also greatly varied. But in so far as reasons are concerned we can get no farther than Jesus has taken us; "The Sabbath was made for man and not man for the Sabbath, and the Son of Man is Lord also of the Sabbath day." The one day in seven is to be observed not because God in creating the world rested on the seventh day, not because the command was given at Sinai, but just because it does answer a fundamental need of human nature and is therefore the will of God. It is a great social institution which provides for man his needed physical rest; and it is a spiritual privilege which secures to him what he needs not less, the opportunity for religious worship and spiritual culture. It is a perpetual obligation simply

THE CHOIR, 1929-1930

Top row: Laurence McKay, George Smith, Peter Smith, John McDonald.
2nd row: R. Berdan, Mrs. John McDonald, Mrs. W. D. McIntosh, Effie Smith, Margaret Smith, Angus Forbes.
3rd row: Annie Smith, Mrs. (Dr.) Montgomery, Margaret Smith, Mrs. John Day, Christena Rutherford, Mrs. (Dr.) Johnston, Annie Smith.
Bottom row: Mrs. O. Stephens, Mrs. A. Forbes, Marion Findlay, John McAlpine, Mrs. Jas. McDonald, Mrs. Wm. Boles, Marion Green

because it ministers to deep necessities which are themselves perpetual.

Lord Macaulay puts the case nicely when he says:

We are not poorer but richer, because we have through many ages rested from our labour one day in seven. That day is not lost. While industry is suspended, while the plough lies in the furrow, while the Exchange is silent, while no smoke ascends from the factory, a process is going on quite as important to the wealth of nations as any process which is performed on more busy days. Man, the machine of machines, the machine compared with which all the contrivances of the Watts and Arkwrights are worthless, is repairing and winding up, so that he returns to his labours on the Monday with clearer intellect, with livelier spirits, with renewed corporal vigour. Never will I believe that what makes a population stronger, and healthier, and wiser, and better will ultimately make it poorer.

The pioneers of Zorra were strict in a way that we are not to-day. Some claim they were too strict, or at any rate that there was too much literalism in their observance of the day. However, that may be, I know there are many who have cherished recollections of the manner in which their parents taught them to remember the Sabbath day to keep it holy. The more beautiful aspect of the Sabbath inheritance that was handed down to the men of Zorra may be judged from the following picture of one of the homes in the land from which they came:

We had special Bible readings on the Lord's day evening, mother and children and visitors reading in turns, with fresh and interesting questions, answers and explanations, all tending to impress us with the infinite grace of the God of love and mercy in the great gift of His dear Son Jesus, our Saviour.

I can remember those happy Sabbath evenings; no

blind drawn and shutters up to keep out the sun from us, as some scandalously affirm, but a holy, happy, entirely human day for a Christian father, mother and children to spend. How my father would parade across and across our flag floor, telling over the substance of the day's sermons to our dear mother! How he would entice us to help him recall some idea or other, rewarding us when we got the length of taking notes and reading them over on our return; how he would turn the talk ever so naturally to some Bible story or some martyr reminiscence, or some happy allusion to the Pilgrim's Progress!

And then it was quite a contest which of us would get reading aloud, while all the rest listened, and father added here and there a happy thought, or illustration or anecdote. There were eleven of us brought up in a home like that and never one of the eleven, boy or girl, man or woman, has ever heard or ever will be heard saying that Sabbath was a dull or wearisome one for us, or suggesting that we have heard or seen any way more likely than that for making the day of the Lord bright and blessed alike for parents and for children.

Other aspects of the earlier Sabbath, descendants of Zorra will readily recall even if they be not recorded here. Some of us who were not born in Zorra and still have a considerable distance to go before reaching the half-century mark well remember interesting features about the Sabbath of childhood days. On Saturday evening the shoes were to be polished in readiness for Sunday, water must be taken in from the pump, a pile of wood must be in readiness in the wood-box, potatoes and other vegetables must be all ready for the Sunday meal, that there may be a minimum of labour on the Lord's Day. On Sunday the stock at the barn would be fed and watered, but the cleaning of the stables was left over until Monday. Whatever defects there might be in the

observance of the day were more than counterbalanced by sincerity of purpose and by diligence in practice, and young lives received the impression that life is real and life is earnest. Much of the enterprise and achievement of the sons and daughters of Zorra may be attributed to the hallowing influence of that one day in seven as it was observed in the homes and community of their childhood.

Not that the day was in all cases respected, for human nature is ever the same. The case of the man who was brought before the Session for bringing home a load of lumber on the Lord's Day was not the only case of Sabbath desecration that came before the session. And these are but an indication of many other happenings of which no record has been made. An amusing story is told of a farmer, living in the southern part of the township, who had a pond on his farm and who had also among his flock a ram that was "cross" and good on the "bunt." On Sunday afternoons the boys would occasionally have sport in teasing this pugnacious animal. A youth would take his place on the bank close up to the pond and would start bowing his head as if daring the ram to a fight. True to his nature, the ram, gathering up all his strength and lowering his head would rush forward to battle; but when he came near enough, the lad would jump aside, allowing the ram to plunge into the water, much to the amusement of the boys. One Sunday afternoon the farmer caught the boys at their fun. He proceeded to lecture them on the sin of Sabbath desecration, and ordered them home to study the catechism. The boys took their departure; the farmer now began reflecting on the sport and the more he reflected, the more he felt constrained to experiment a little himself.

Nothing daunted by his former "ducking" the brave animal, head down, came rushing once more to the encounter. But the farmer, lacking in agility, failed to get out of the way in time! We wonder if the sheep laughed instead of the boys, when the farmer took the "plunge."

Who is there among us inclined to fault the past generation for following rules rather than principles, for stressing the letter to the neglecting of the spirit? May he not see in our own generation the tendency to ignore both? How easily the Sabbath may be desecrated by the extra activity of Saturday night; how easily the Sunday may be turned from a day of rest and worship into a day of travel and of pleasure, the busiest day of all the week and the matter of worship quite forgotten! When it is so, much of the glory fades away from life; we may be busy but our activity loses its meaning. Hawthorne somewhere said that mankind's great need just now is sleep. "The world should recline its vast head on the first convenient pillow and take an age-long nap. It has gone distracted through a morbid activity." Oh the nerve-racking hurry of modern life, that would leave no leisure for meditation in the presence of God! The bitter French epitaph, "Born a man, died a grocer," says all there is to say about us if we leave God out. Without the quiet times of waiting upon God, we need not expect to be able to see things steadily and see them whole.

Going to Church

While the good roads and the motor cars may tempt a few of our people away from the house of worship on the Lord's Day, they make it possible for many others—

whole families—to come regularly to their accustomed pews in the house of God. Not many years ago horses and buggies or cutters were the regular means of conveyance, a little earlier it was the farm wagon or sleigh and earlier still the home-made sled drawn by oxen. Some of the older members of our community can remember when this was still the means of conveyance for a few in both winter and summer. But the great majority in the early days walked to church, and, as they met in with their neighbours along the way to the kirk, they had occasion of real fellowship together. Not a few were in the habit of walking eight, ten or even twelve miles to the church and the same distance home again after the services were over.

Mrs. B——, a former resident of Zorra, tells me that when she was a girl their family walked to the Embro church regularly on Sunday morning. They sat in a family pew, the children separated from one another by parents and grandparents. They attended both English and Gaelic services, the one at eleven and the other at one o'clock, and had a little lunch of cake and cheese in between. They returned home, had their supper, attended to chores and went to Braemar for an evening service. Mr. Robert McLeod of the first line, relates that as a young man he attended Youngsville Sunday School on Sunday morning, then the English service at one o'clock in the Embro church; returned home and after supper went to the first sideline north, then west to a point where he would meet with other young people, that together they might go to the Kintore church for the evening. A walk of twenty-four miles and three services, what a glorious day of rest and worship!

An old Zorra boy, who became Dr. A. E. Matheson of

Concordia, Kansas, U.S.A., was born on lot 24, eighth line West Zorra, in 1859. This is a distance of about eight miles from the Embro church, which he with his parents, attended. Note what he says of his church-going experience:

We boys, after we reached the age of seven or eight years, were required to accompany our parents to church on Sunday, walking a distance of seven or eight miles there, and the same distance returning home. Sometimes we fell behind our parents a few hundred yards, and then occasionally we were tempted to "brak the Sawbath" by picking up beechnuts, or berries, or worse still chasing the woodpecker, chipmunk or red squirrel. But for this backsliding we were quickly reminded of our degeneracy, and "how far behint our ancestors we were in thoct, an' word an' deed."

Still, the long journey to and from the kirk was not such a terror to us as being required after reaching home to give the "heids" of the sermon. This was the sword of Damocles over us, for oh! the "heids" were sometimes as confusing as in the case of Ian MacLaren's preacher; and the sermon was vera lang, and contained much that we couldna carry hame, and muckle mair that we couldna carry oot. However, the long journey developed muscle, and the long sermon with the many "heids" developed memory, and the whole gave us a keen sense of the fact that life was real and earnest.

The Sunday Services

For many years the Gaelic took precedence over the English in the regular Sunday services at Knox Church. The Gaelic service was held at 11 a.m.—sometimes at 10.45 a.m.—and the English service followed at 1 p.m. Indeed it was not until the year 1873—more than forty years after the log church had been built—that the order of the services, so far as language was concerned, was

reversed. We can readily imagine what had been taking place in the meantime. Many of the original settlers—Gaelic speaking Highlanders—were passing on to their reward; the younger generation had been taught English in the public schools, and many of them were not keeping up acquaintance with Gaelic. They heard it spoken in the home only when parents or their elders did not want them to know what was being said. As a consequence, the people who could understand Gaelic were gradually becoming fewer, and those who were more familiar with the English were ever increasing in number. The process has continued until, I am informed, that at present it is doubtful whether there are a half dozen in the township who could follow an address or conversation in Gaelic, so long is it since they have either spoken it or listened to it.

The spirit of good will was clearly manifest as the congregation faced the question of changing the Sunday services. Here is an extract from the minutes of a meeting of the congregation held May 27, 1872:

Moved by Mr. Mann, seconded by Mr. McCorquodale: Resolved that this congregation deem it expedient to have the order of the Services hitherto observed in Knox Church on the Lord's Day reversed as far as language is concerned—that divine service be conducted in English first instead of Gaelic.

Moved in amendment by D. Bayne, seconded by A. McKay: Resolved that the order of the services be continued as heretofore until we have a settled pastor.

Moved in further amendment by John Ross, seconded by Alex Clark: Resolved that this matter be laid on the table until the first congregational meeting and then to be the first order of the day.

Mr. Ross's motion carried over the first amendment and also over the motion by a large majority.

Several congregational meetings were held thereafter, mostly for special purposes, and this matter was not brought up for discussion. It was dealt with at a meeting held on April 1, 1873.

Moved by D. R. McPherson, seconded by Murdock McKenzie: Resolved that the present order of the languages in the Public Worship on the Sabbath days be changed, that on and after the first Sabbath of May next, the service in Knox Church shall commence in the English language at eleven o'clock in the forenoon and the Gaelic language at one o'clock p.m.

There was considerable discussion on the motion pro and con.

It was then moved that the minority do cheerfully submit to the majority and the motion being put was carried.

Mr. Jas. Smith, elder, was requested to lead in prayer; which he did.

The secretary then read Mr. McPherson's motion, and the chairman put the same to the meeting, which he declared carried unanimously (except), only one voting nay.

I do not expect that this "one" was like another man of whom I have heard. When the chairman asked the congregation whether they were ready "to make the decision unanimous," he arose in his seat and said: "Mr. Chairman, so long as I am a member of this congregation, there shall nothing be unanimous."

Years pass and we come to Feb. 24, 1885. By this time the Gaelic service was wellnigh a thing of the past. It was:

Moved by Mr. Hugh S. McKay, seconded by Mr. R. Forbes; and Resolved that Sabbath Gaelic services be continued monthly as at present.

Log Church Cemetery

In June, 1895, that is ten years later, Rev. Geo. Sutherland of Fingal was invited to come for Communion season "and preach in Gaelic." In October of the same year it was decided to have no Gaelic service even in connection with the Communion.

Of late years there has been no need of having Gaelic services in connection with Knox Church, Embro. The present order for Sunday is; Sunday School and Bible Class, 10 a.m.; Public Worship 11 a.m., and 7.30 p.m.

CHAPTER IX

Church Music

Praise the Lord with harp; sing unto him with the psaltery and an instrument of ten strings. Sing unto him a new song; play skilfully with a loud noise."—Psalm 33: 2, 3.

Music is a universal language; all peoples of the earth appreciate it and are moved by it. There are very few to whom it does not make a strong appeal. It is a rare exception to find a home where there is not a musical instrument of some sort. It was one of the earliest forms of enjoyment. Savages gave expression to their religious life in music, of crude type but appropriate to the time. Indeed, the earliest forms of music that we have any record of were connected with religious rites and ceremonies and as civilization kept advancing these forms of religious expression have been improved and elaborated, until at the present time, the greatest productions of the greatest musicians are all of religious themes. The great masters have, I believe, all been good men of high ideal and they have expressed themselves at the highest as they attempted the sublimest themes. Think of Beethoven, Bach and Mendelssohn, of Chopin, Mozart and Liszt, of Haydn and his oratorio "Creation," of Handel and his "Messiah."

In Christian worship especially, music is ever an important factor. Less joyous religions may have no hymn books. Buddhism, Brahmanism, Confucianism,

Frame Church ("Auld Kirk"), and Memorial Park

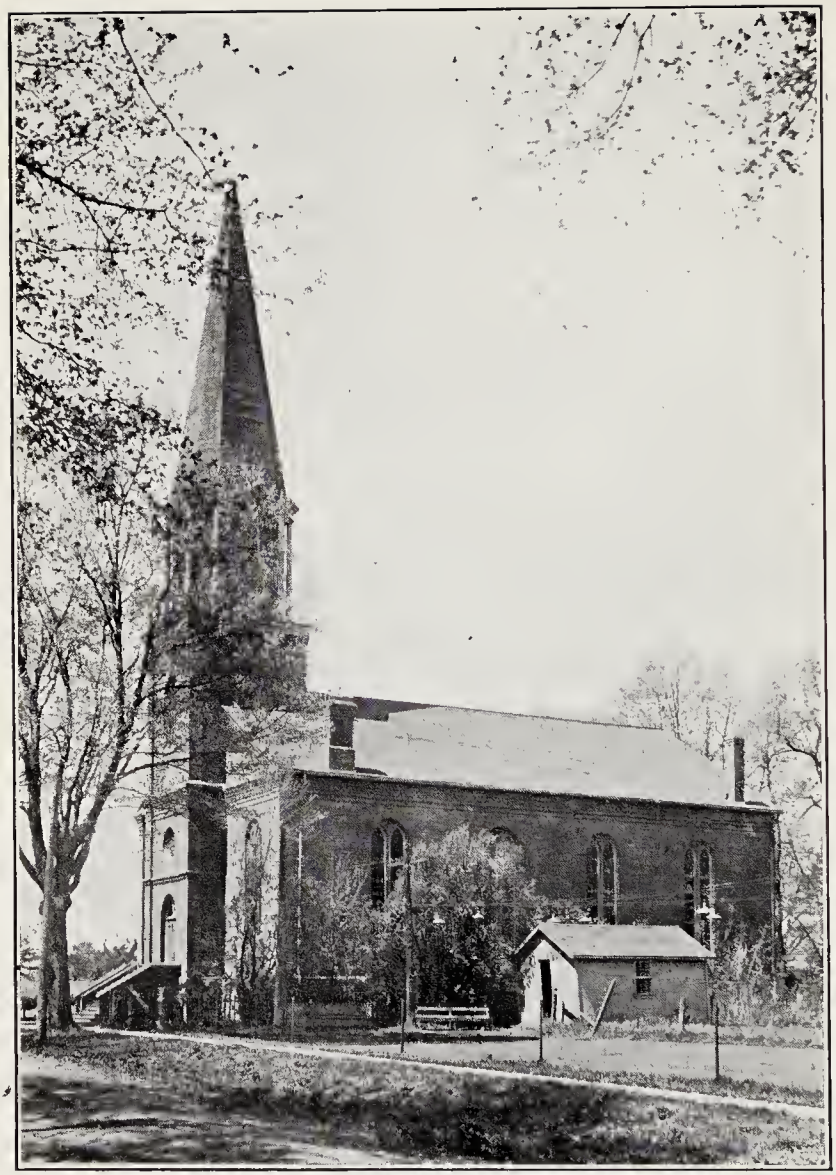
Mohammedanism do not customarily break forth into songs of joy. Not so Christianity. Even in the Old Testament days music had a large place in the life of the Hebrew people and it was practically all of a distinctly religious nature. To the Levites was intrusted the "care of the sacred music." At the temple services in Jerusalem both vocal and instrumental music were common. Again and again the people are exhorted to sing and give praises with their voices, with stringed instruments, with cymbals and harps and flutes and organs—making a "loud noise," a "joyful noise" unto the Lord. In the New Testament the coming of Jesus is accompanied by "songs of angels" for the heaven rejoices. References are made to the use of hymns by the followers of Jesus. Jesus sang with the disciples at the Last Supper. Paul and Silas broke the midnight silence in the jail at Philippi with their songs of praise to God. That singing was a common practice in the earliest Christian gatherings, we judge from the exhortation given to the Ephesians, where the people are exhorted to speak to one another "in psalms, hymns and spiritual songs, singing and making melody in your heart to the Lord." From that day to this music has ever had a more or less prominent place in church services as a means of worship. Every great period of revival has witnessed a revival of song. The great Reformation movement was accompanied by an awakening of the spirit of praise. The evangelical revival under the Wesleys and Whitefield was largely a matter of people singing praise unto God, making a joyful noise unto the Rock of their salvation. And to-day, whether it be special or regular services, we know that music must needs form an integral part.

Trained choirs leading the congregation in praise have

become the rule. Beautiful hymns selected from the great number that have come into existence, especially during the past four hundred years, are enriching the church's service of praise. The church organ that has been developing through many generations, growing as things grow which have great and final uses, growing little by little, has become what is easily the greatest instrument of music in existence to-day. No other single instrument, no group of instruments, no orchestra that ever existed has the breadth, the majesty, the grandeur, that belong to this prince of instruments, and it was perfected for purposes of religion and belongs peculiarly to religion.

In the modern Sunday School the musical part of the programme is a distinct aid to worship, stirring the emotions, elevating the soul into the conscious presence of God. In the regular service of public worship the reverent organ prelude has a softening, subduing influence, leading the mind to thoughts divine, preparing the congregation to lift up their eyes unto the hills from whence cometh our help. Then in the singing of the choice psalms and hymns the whole congregation are privileged to take an active part in the service, and this fact of itself makes the musical element in the worship a channel of special spiritual blessing. While the preaching of the word may hold central place, we know that many a heart may be touched by the singing that is not reached by the sermon, and that emotions and sentiments may be awakened by music that are not roused by an intellectual appeal.

In the first hundred years of history in Knox Church, Embro, the musical part of the service of public worship has undergone many changes, changes somewhat similar,



Knox Church

I suppose, to those that were taking place in many another congregation simultaneously.

In the earlier days the leader in the service of praise was called the precentor, and his task was by no means easy. He had not the help of organ or of choir, and even the tuning-fork was regarded with suspicion. Only the psalms were sung, and after announcing the number of the psalm the minister read over the verses to be sung then repeated the first two lines, and the precentor led the congregation in the singing of them. Before singing the next two he must "line" them, repeating or chanting them over before singing them. And so with the following lines. The custom of "lining" the psalms originated, apparently, in the days when the people were poor and Bibles were few, and many who could speak the Gaelic were not able to read it. The difficulty for the precentor lay in the fact that he had to keep in mind the note with which the third line should begin, and begin and end his chant in the lining accordingly. That this simple service of song had a mighty influence we know from the manner in which the warm-hearted Highlanders became attached to it. They were loath to give it up and to adopt any new features.

Just at this point it may be well to remember that much of the power of music lies in its ability to stir memories from the past. For this reason we love "old" tunes and "old" hymns that awaken thoughts of bygone days, and bring up before us again the faith and hope and love that moved our hearts as we sang these tunes and selections years ago at home, in the Sunday School or in the old home congregation. The old associations make certain "Songs of Zion" doubly dear.

The power of music to stir memory is well illustrated

in the story of a child who was stolen by Indians when she was but two years of age, and who, after several years had passed, was restored to her home. No impression could be made upon her that would revive her recollection of her parents until her mother sang to her a lullaby that she was accustomed to sing to the child when it was a babe. The past came back, the little girl recognized her mother and rushing to her mother's arms she realized she was home again.

It is often the recollection from the past that makes the Christian song impressive. There is the somewhat familiar instance of the Scotch soldier who lay dying in one of the hospitals during the War. A minister came to him, himself a Scotchman, to tell him of Jesus and his love. The disabled soldier turned over on his pillow and would not listen. "Don't talk to me about religion," said he. The minister was silent for a moment, then he began to sing a familiar hymn of Scotland, to the tune "Dundee." As he was singing the dying man turned over on his pillow and asked, "Where did you learn that?" "Why," replied the minister, "my mother taught me that." "So did mine," said the dying soldier; the very foundation of his heart was upturned, and there and then he yielded himself to the Christ of God.

If we are to keep improving our church music we must learn to discard certain methods once in vogue and establish new ones, we must learn to eliminate some of the hymns that at one time were familiar and sing the "new song." But in making these desirable changes let us not be unduly hasty, lest we needlessly rob our church music of that which makes it such a mighty power for good—its association with the past.

It is interesting to trace from our church records the

movement toward change in the musical service of the Embro church.

The Introduction of Hymns

A remit on Psalmody sent down to sessions was considered at a session meeting in February, 1867, when it was "unanimously agreed that the Psalms of David only shall be used in the public worship of God in this congregation, these being inspired by the Holy Ghost and pre-eminently suited to the experience of the children of God in all ages and nations."

Strange how these matters that we deal with and "settle" in our church courts have a way of coming up again. Only three years went by till the question of the use of hymns came up once more in a slightly different form. At a meeting held on March 28, 1870:

The Session held a long conversation with each other in regard to hymns being sung in the church. Afterwards the trustees by invitation (one being absent), joined the session in discussing whether hymns should be allowed to be sung in the church (with a special reference to a Hymn Book published by Russell and Needham); the session unanimously and the trustees present six in number (with the exception of one who appeared doubtful), expressed their disapprobation of using Hymns in the church in the service of praise to God.

For twenty-three years more the congregation goes on singing the "Psalms of David." Then, in the session minutes of June 5, 1893, we find this entry:

In compliance with the sanction of this session on the sixth of last March, the matter of the Presbyterian Hymnal being introduced into Public Worship in this congregation was considered for a short time and was

laid on the table for fuller consideration in the near future.

The question of permitting an organ in the Sunday School was up for discussion at this same meeting. It was a little over a year later that the session decided to defer action further in regard to the introduction of the hymns "until the new and revised Book of Praise as approved by the General Assembly is prepared." In July of the following year, 1895, each member of the session expressed himself upon the subject, after which it was moved by Murdock McKenzie, seconded by John McLeod, "that this session approves and would recommend the introduction and use of the authorized Presbyterian Hymnal into the public worship of the church—carried." A ballot vote on the question by the members of the congregation was then taken, and of those who chose to vote forty-nine were in favour of the hymns and six were opposed. On the strength of this vote the session introduced the hymns, and they have been in use ever since, greatly enriching the service of praise by the Christian faith and sentiment that breathes in them.

The Coming of the Choir

Just when the church choir came into being is not very clear. It was apparently taking shape in the seventies and early eighties when Mr. Wm. Abernetly was precentor. When Professor Tanney, about March 1, 1884, was ready to begin his duties as newly appointed precentor, he requested Mr. George Smith, one of our present elders, to see whether he could get the choir to be on hand from the start. In 1890 a platform or loft was erected for the choir.

There is evidence that in the following year the choir

The Manse

has been venturing to bring in some innovations, for at a session meeting held Jan. 26, 1891, it was moved by Jas. Mann, seconded by Far. Noble:

That whereas the singing of the "voluntary" at the morning service is not agreeable to many in the congregation, Resolved that the same be discontinued.

Moved in amendment by Hugh S. MacKay seconded by Jas. Smith; That the discussion of the matter of the "voluntary" singing by the choir be deferred at present, until brought upon the session by aggrieved persons in the congregation.

The main motion was carried by a majority of two, and the voluntary for the time was omitted. But, immediately after this action, something was transpiring that made it advisable that elders and trustees come together in a joint meeting to discuss the relation of the choir to the congregation. We need not be surprised on hearing that several were wont to leave their pews when the choir would start the singing of the "voluntary," returning to their places when it was over—this to register their protest. They were not unreasonable as the man in a town in Huron county was, who, when the organ was brought into his church, left the church and went across the street to the Methodist church where the organ was already.

When Mr. Tanney resigns after ten years of service, we find the choir conducting the service of praise until a new leader is appointed. By this time they are pretty well established. In January, 1898, what may seem to us a comparatively small matter became a bone of real contention in the congregation. Was the "Amen" to be sung or not sung at the end of the hymns? The question was submitted to a ballot vote of the member-

ship—the result being the small majority of two in favor of discontinuing the singing of the "Amen." In 1913 on motion of Alex. Smith and Alex. Sutherland it was decided to sing the "Amen" at the close of the hymns, and so it has been ever since. In 1917 a great improvement was made when gowns were secured for the choir, thus eliminating the noticeable difference in dress among choir members.

The Coming of the Organ

It was in January, 1893, that a petition from the Sabbath School teachers and officers came before the session requesting permission to use the organ in the Sabbath School sessions. Permission for the time being was refused and the form in which the refusal was drawn up lets us see something of the reason for the decision.

After a lengthy conference the following became the finding of the majority of the session, viz.; Moved by James Mann, seconded by James Smith and carried as follows: In view of the blessed harmony existing in this congregation, this session would desire to record their deep gratitude to All Mighty God for this inestimable blessing and, whereas a certain Petition from D. McIntosh and others asking this session to grant them the liberty of placing an organ in the Sabbath School—this session, with due respect to the signers of said petition cannot grant their request. Knowing the diversity of opinions at present existing in the congregation regarding the use of organs in our public worship— that if such a liberty were granted it would be very much against the wishes of many of the best members of our congregation and would therefore be very detrimental to our present peace and prosperity.

The petitioners, however, were also very much in

earnest; they were convinced that the introduction of the organ would be a good thing for the Sabbath School and in June of the same year they presented another petition to the session, this time signed by 158 in favour of the organ in the School and prayer meeting and only two opposed. The petition was laid on the table to be discussed at the next meeting, when it was moved by Donald Sutherland, seconded by H. S. MacKay, That the Prayer of the Petition be granted. A counter amendment was offered but the motion carried with a majority of two to one.

The organ having been admitted into the Sunday School, the next most natural step was that it would be admitted into the church service also. This step was taken seven years later, in 1900, at the time when extensive repairs and alterations were being made to the church, after a ballot vote of the members of the congregation showed 187 voting in favour and thirty-seven as opposed to the proposed change. A separate organ fund was started; the instrument was purchased and used at the reopening of the church. In the year 1917, with funds available from a legacy by the late D. M. McCaul, a new organ was installed, an Estey, two manual, reed organ with electric blower. It has given good service up until the present. This summer, to mark the One-Hundredth Anniversary, we installed in July a new two-manual, straight action, pipe organ with thirteen stops. It ought to meet the requirements of the congregation for at least the present generation. The amount that the Board officials at first hoped to have promised was more than reached by some hundreds of dollars and they were able to add two more stops to the organ than they at first had planned. There is room in the organ chambers

for four more stops and for chimes if any one at some future time should desire to make these additions.

Believing that it may be of special interest to many, I insert here in order, and, in so far as I have been able to secure the information, the names of the precentors, choir leaders and organists who have served until the present.

Precentors

Alexander Matheson (elder)
Donald McLeod (elder)
Robert Abernethy
Wm. Abernethy, 1884

Choir Leaders

Prof. E. W. Tanney.....1884-1894
Mr. A. C. Black.....1894-1895
Mr. E. F. L. Menning 1895-1896
Mr. Peter Smith.....1896-1903
Mr. John McKay.....1903-1907
Mrs. H. Fair.....1907-1912
Mrs. A. D. Riddle.....1912-1913
Miss W. Spence.....1914-
Mr. H. P. Peat.....1914-1916
Mr. A. Howe.....1916-
Mrs. W. P. Lane.....1916-1919
Mr. H. P. Peat.....1919-1920
Mr. Jas. Taylor.....1920-1922
Mrs. W. P. Lane.....1922-1926
Mr. H. P. Peat.....1926-1927
Mrs. O. Stephens.....1928-
Mr. J. McAlpine.....1928-

Organists

Miss Jessie Ross.....1900-1907
Miss J. Kennedy.....1907-1919
Miss Margaret Smith..1919-1924
Mrs. R. M. Ross.....1924-1926
Miss Effie Smith.....1926-1928
Jno. McAlpine.....1928-

THE BOARD OF TRUSTEES (MANAGERS) 1926-1930

Inset: Columbus Ross, Sec'y-Treas., 1911-1928; D. R. Ross, Sec'y-Treas., 1894-1911.
Top row: Norman McLeod, Hugh McKay, A. D. McCorquodale, Andrew Cody, John Blair, Wm. H. Anderson.
2nd row: W. S. Forbes, Harry Birtch, Bert McBurney, John McDonald, Garfield McCaul, J. G. German, Alex. McDonald.
Bottom row: Chas. Matheson, C.'25, H. B. Atkinson, V.S., C.'26, Wm. McCorquodale, C.'27, H. W. Sutherland, Sec'y-Treas.
Burns McCorquodale, C.'30, Wm. Marshall, C.'29, Gordon Johnson, C.'28, *C. chairman.*
[C Designates present or past Chairman.]

CHAPTER X

Church Property

Walk about Zion and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.—Psalm 48: 12, 13.

As the question of church property may not be so much a matter of general interest, we shall therefore try to avoid going into needless detail. In a former chapter we described the Old Log Church built in 1832. In Prof. A. T. McNeill's book, *The Presbyterian Church in Canada, from 1875-1925*, there are engravings of sixteen church buildings reckoned to be of special historic interest. The Old Log Church of Zorra is one of them. It is of special interest, not because it served as a church edifice for many years, but because it marked the beginnings of great days in a congregation that has made a rather unique contribution to the church. Before 1875 the Old Log Church had ceased to exist. Although it was the best building in the district when it was erected, in 1832, we find that by August of the following year plans were already on the way for building the frame church in Embro, two and a half miles west, that served as the house of worship for the congregation from 1836 until the present church was opened in 1863. The Old Log Church was, therefore, the church home for the congregation for only about one year after Rev. Donald McKenzie was inducted as their minister. For

many years it was still used for monthly or weekly prayer meetings and for occasional meetings of the Kirk Session. The last session meeting held in this church was on June 10, 1861. It is obvious that by that time the building would be much out of repair. Several years thereafter it was torn down and the material removed.

The cemetery[1] that at present marks the location of the Log Church is kept in good condition. It is said that the memorial stone of the late Donald Urquhart rests at the spot where the church door had been. A low, broad granite monument in the front of the picture and at the left indicates the first grave in these hallowed grounds. On it the visitor may read this inscription: "Isobel McKay. Born April 15th, 1746. Died November, 1829; aged 84 years." Isobel McKay was the mother of Wm. and Angus McKay spoken of in Chapter I. When the shipload came out from Sutherlandshire, in the summer of 1829, the aged father and mother of these men insisted on coming along. When efforts were made to dissuade them from taking such a perilous trip, fraught in those days with so many privations, the mother answered, "Na, na, where my laddies go, I'll gang, too." Three months after her arrival she passed away and her remains were the first interred in the old church cemetery.

The frame church known as the "Old Kirk," erected in Embro in 1836, was more centrally situated and was a more commodious building. But even this building was ere long taxed beyond capacity especially at Communion seasons. There was a large gallery along both sides and across the back of the auditorium. The pulpit was of the old high type, a spiral enclosed stairway leading

[1] See page .

up to it. The precentor's stand was in front of the pulpit. The communion table, in accordance with an old Scottish custom, extended the full length of the church in the centre. The woodwork within was largely of beautiful pine and was never painted, except that in later years the front of the gallery was decorated with paint.

The Old Kirk served as the meeting place until the year 1863, when the new church was opened. From 1871 until 1877 it was the church home for the Ebenezer Congregational Church. In July of the following year the keys of the "Old Kirk" and yards were handed over to the Trustee Board of Knox Church. For years the property was unused, fences and building were getting into disrepair and the grounds were growing up in weeds. The trustees tried to lease it at a nominal figure for municipal or other purposes, but there was little demand. In November, 1896, the old building was taken down, and timber and lumber were hauled away. It was chiefly through the activity of the late D. R. Ross—a man whose energy, enterprise, public spirit and sterling qualities all who knew him will delight to honour—it was chiefly through this man's activity that the unsightly grounds were cleaned up, and the mortal remains of the few who had been buried there were removed to North Embro Cemetery and the whole space converted into a beautiful open park. Some years ago it was leased to the village council for a nominal fee to be used for park purposes.

In January, 1919, permission was granted by Knox Congregation to have a War Memorial for West Zorra and Embro erected on the centre of the park grounds.[1] There the monument stands, a silent reminder of loyalty, heroism and sacrifice. What a story of love and suffering

[1] See page .

lies behind the erecting of such a memorial. On its face is the following inscription:

THEIR NAME LIVETH FOR

EVER MORE

THE GLORIOUS DEAD

PTE. A. ALWAY PTE. W. J. BEAGLEY
PTE. C. S. BRECKENRIDGE
PTE. A. BUSHNELL
PTE. F. CAMPBELL
PTE. A. CUMMINGS PTE. M. DENNIS
PTE. R. D. FEATHERSTONE
PTE. D. M. GERRIE PTE. R. E. HILL
PTE. W. L. HILL PTE. F. HIGGINS
PTE. H. HUNTLEY PTE. A. JENKINS
PTE. L. J. LAUR PTE. J. McDONALD
PTE. D. McKAY CAPT. A. E. McKAY
FLT. LT. C. O. McKENZIE
PTE. J. A. McPHERSON
PTE. L. MASTERS
SGT. W. MORRISON
PTE. A. A. MURRAY PTE. R. S. MURRAY
PTE. R. READHEAD
PTE. A. REID PTE. W. J. ROSS
CPL. A. T. RUTHERFORD
PTE. Q. R. SUTHERLAND
PTE. J. TAYLOR COL. A. TEAM
PTE. F. THACKABERRY
PTE. H. T. WARNER PTE. R. A. WHITE
PTE. L. W. WILLIAMS
PTE. J. WILLISON

Near the base, beneath the names, we read the words:

IN MEMORY OF THE MEN FROM WEST ZORRA AND EMBRO WHO DIED IN THE GREAT WAR

On the left side of the memorial is a sword, and above the sword the following place names:

YPRES WOOD
ST. JULIEN ST. ELOI
SANCTUARY COURCELETTE
SOMME

On the right there is also a sword and these names:

VIMY RIDGE ARRAS
PASSCHENDAELE DROCOURT
AMIENS DURY
BOURLON WOOD

The back is blank.

At the congregational meeting in January, 1919, where permission was given to erect the memorial on the "Old Kirk" grounds, it was also decided to procure a bronze tablet to be placed in Knox Church, on which would be the names of sons of the congregation who made the supreme sacrifice in the Great War. This tablet was unveiled on the first Sunday in March, 1920. On its face the visitor reads the following:

IN LOVING AND GRATEFUL MEMORY OF THE SONS OF THE CONGREGATION OF KNOX CHURCH, EMBRO, WHO GAVE THEIR LIVES IN THE GREAT WAR.
1914-1919

WM. MORRISON
DAVID McKAY
ROBT. A. WHITE
JOHN McDONALD
LAWRENCE E. MASTERS
LEMAN J. LAUR
WILLIAM J. ROSS
ROBERT E. READHEAD
WILLIAM J. BEAGLEY
ARCHIBALD W. BUSHNELL
JOHN A. McPHERSON
FREDERICK W. CAMPBELL

GREATER 'LOVE' HATH NO MAN THAN THIS THAT A MAN LAY DOWN HIS LIFE FOR HIS FRIENDS

On the Honour Roll that hangs in Knox Church we see these additional forty-eight names:

Adam Munro, Walter McDonald, Ross Mooney, Bert Forbes, Fred Creighton, Harry Adams, James G. Ross, Robert B. Ross, John M. Ross, Percy Sutherland, Robert Sutherland, David Smith, George McKenzie, Charles McKenzie, MacDonald White, James R. McDonald, Alexander Matheson, Findlay McKay, Angus Ross, Stanley McKay, Harry Lippert, Cyrus F. Day, J. Ferguson Lippert, Newton McKinnon, Ely Sutherland, Donald W. McKay, McKenzie McIntosh, Philip McDonald, James R. Murray, James McMiller, Leo J. Graydon, Wm. M. McCorquodale, Norman McLeod, John M. Hinchley, James A. Sanders, Fred Peat, George Masters, Alexander Masters, Gordon McDonald, Harry Lavin, Patrick Lavin, Fred S. McDonald, W. S. McDonald, Herbert B. McNeil, John M. Fairlie, Osmond Murray, Watson Langdon, Henry C. Chapin.

What a picture all of this brings up again of the terrible events of the four years of War!

We recall in this connection how, in 1837, at the time of the MacKenzie Rebellion two hundred sons of Zorra reported at Embro for drill. There were not enough guns available. After a week of drill, the report came that the rebels were marching on to Woodstock. At once the Embro company, reinforced by another group from the country, headed by their pipers, carrying guns, clubs and staves, set out to meet the enemy. But no enemy was there and the fight did not materialize. After remaining under arms for several days the men returned home. We think, too, of how at a later date, in 1866, during the Fenian Raid, fifty-five men of Zorra under Captain Duncan went as far as Sandwich to help repel the invaders, and of how an old lady of Zorra almost

brought fame to her native township by her vehement remark, "They may tak Montreal, and they may tak Toronto, and they may tak Woodstock, but they'll no' tak Z-o-r-r-a."

Twenty-five years after the frame Kirk was built, the cornerstone of the present church was laid. A splendid account of the laying of the corner stone and of the opening of the new church is given in the minute book. Regarding the first of these it says, in beautiful handwriting:

This ceremony took place on Thursday the 20th day of June 1861 and was conducted by the Rev. D. McKenzie, pastor of the congregation who commenced by reading a portion of the first chapter of the Book of "Haggai," in the presence of a numerous and respectable assembly; a portion of the 102nd Psalm was then read and sung, and the Rev. pastor engaged in prayer; he then proceeded to place the corner stone in its resting position. In a vacancy in the stone, created for the purpose, was a glass bottle, containing a writing, showing the names of the Pastor, Elders, Deacons, Church Building Committee and the Trustees, as also a copy of the Montreal Witness, the Toronto Globe and the Embro Review, together with a number of pieces of the current coin of the day.

The ceremony being thus far accomplished, the assembly was requested to retire to the Church so as to escape the oppressive and scorching heat of the sun, where the Rev. Mr. Straith of Ingersoll delivered a very excellent and impressive address.

D. R. McP.

Below is a copy of the writing that was placed in the corner stone.

This Corner Stone of the Presbyterian Church laid 20th day of June A.D. 1861 (in the twenty-fourth year of

the Reign of Victoria, Queen of Great Britain and Ireland. Sir Edmund Walker Head. Gov. General of Canada.)

by

The Rev. Donald McKenzie

Pastor of the Congregation

Elders: John McKay, Wm. McKenzie, Wm. McKay, Alex Munro and Donald Urquhart.

Deacons: James Adam, Alex'r. Murray, Alex'r. Murray, Wm. McKay, John Ross, Alex'r Sutherland, Donald McLeod, Hugh McKay, John Calder, Wm. McKay, Andrew Grey and Donald McKay.

Building Committee: Donald McLeod, Alex'r. McKay, Don'd. Sutherland, Wm. McKay, Wm. McKay, Alex'r. McCorquodale, Donald Matheson, James Sutherland, James Mann, Sec'y. and D. R. McPherson, Chairman.

Trustees: Wm. McKay, Donald Clark, Donald Campbell, Wm. Sutherland, Alex'r Murray, Alex'r McCorquodale, and James Adam.

Embro, 19th June, 1861. D. R. McP.

And here for a quotation from the Minute Book report of the opening of the Church:

This interesting ceremony took place on Thursday the 19th of February, 1863. The morning wore a disagreeable aspect, owing to a drizzling rain, but in spite of the dismal heaviness of the sky, and the scanty facilities of travelling, scores of sleighs might, at an early hour, be descried in the boisterous obscurity, urging their way in long lines, and from all directions to the place of concourse and celebration, and for some time previous to the appointed hour of devotional service, the noble edifice was filled to its capacity by an eager multitude of people.

The site on which the church stands is the gift of Donald Matheson, Esquire, to the congregation.

The services began at eleven o'clock, with a brief and fervent prayer by the venerable pastor of the con-

gregation, who was followed by the Rev. W. Meldrum of Harrington; a sermon was then preached by the Rev. I. Fraser of Thamesford, on Psalm 67, verse 1. In the afternoon an English audience heard a lively and powerful address from the Rev. I. Scott of London, on Isaiah 33: 15-17 verses. The labours of the day appeared to be characterized by unction, vigour and solemnity. The appearance of the immense assemblage, crowding the floors and galleries of the spacious building and listening in breathless stillness to the earnest appeals delivered from the pulpit was affecting and sublime. The aged were there in hoary dignity, carried back in thought by the sacred associations of the day to the scenes of spiritual repast in their native land whose blessed influences can never be effaced from their recollections. And the young were there on whose shoulders are yet to rest the solemn functions of the sanctuary, when the fathers are no more on earth to direct by the sobriety of their counsels, and stimulate by the Christian fortitude of their example. An evening service was commenced, and although the night was excessively dark and rain continued to fall heavily, the church was well filled throughout. It is computed that 1,400 people were engaged altogether that day in the worship of God on this happy occasion.

The above is but a part of the recorded account of the church opening. What a remarkably complete report it is of so important an event! In the three large services —on a week day—in February—when rain was falling— and the night was dark—we have surely evidence of a people devoted and in earnest.

The new building, before later alterations were made, would seat nine hundred people and the cost was only a fraction of what it would be to-day—$8,217.15. There were doors on the ends of the pews. The communion table as in the old church extended the full length of the church in the centre; the pulpit was the high type, being

about on a level with the floor of the gallery. Down in front of the pulpit was the precentor's stand and in front of that a raised platform with cushioned seats, where the elders were accustomed to sit during the service. The offering was taken up by means of a box or bag attached to a pole, which could be thrust some distance into the pew—an interesting practice from the viewpoint of boys and girls.

This building has from time to time undergone extensive repairs and alterations. In the year 1882, under direction of an architect, the pulpit was lowered, the gallery front and rail were altered, the woodwork of the interior was painted, the walls and ceiling were whitewashed, the doors were removed from the pews, the elders' seats were removed and the long communion table disappeared. The reopening services were held in June of the same year.

In 1897 the old Baptist Church property, immediately west of Knox Church, was purchased for $270. The building was sold by auction for fifty dollars and on the grounds additional horse sheds were built. In 1899 much more extensive alterations were undertaken. Estimates of the cost of proposed changes were secured from architects. It would mean the expenditure of about four thousand dollars. Members of the board were sent to see certain churches in London, in Toronto, in Stratford and Sebringville in order that the best possible results might be secured. A new and artistic ceiling was put in the church auditorium; the walls were all stripped, lathed and plastered anew; an alcove was made about the pulpit, rooms being constituted on either side; new windows of stained glass were put in; new seats by the Valley City Seating Co. were installed. A new front

was put on the gallery; pulpit and choir loft were changed; and the entire interior was redecorated. In addition to this an organ was purchased, with funds raised especially for that purpose, and the Ladies' Aid installed electric lights, the Trustees to pay one dollar per light a year for their use. The electricity was supplied by Col. Munro from Boxall's Mills. (It was in 1914 that the Hydro-Electric was introduced.) The reopening was held early in 1900, with special Sunday services, and a Monday gathering at which neighbouring ministers were invited to be present from Embro, Woodstock, Ingersoll, St. Mary's, Harrington, Brooksdale and Kintore. The next great change in the church edifice was made in the year 1917, a change made possible by a generous legacy from the estate of the late M. D. McCaul. The church basement was all blocked off into classrooms with folding doors and put into excellent condition for Sunday School purposes. A new two-manual Estey reed organ, referred to in an earlier chapter, was installed. The reopening services were held on the last Sabbath of May, 1918, and on the following Monday evening there was a social gathering for all connected with the congregation.

This summer, to mark the close of the first century of the congregation's life, we are painting the church outside and redecorating it inside, and are installing a pipe organ at a total cost of about six thousand dollars. It is the present generation's special contribution to the upkeep and improvement of the excellent church building that has been handed down to them by the fathers. The church is built on the old colonial plan, and, with the exception of the spire, is not specially imposing to one looking at it from the outside, but the interior is particu-

larly fine and will compare favourably with many of the splendid city churches.

Now for a few words about the manse, the minister's place of abode:

The Rev. Donald McKenzie on coming to live in Zorra, in 1835, took up residence on concession 6, lot 10, where Mr. Peter Smith now resides. Some years after his arrival he erected the beautiful stone house which is the present home of the Smith family. Mr. McKenzie was much attached to the place and the surroundings. He gave to his home the name "Gleness." Here he brought his bride, in 1838, and here they lived until 1867, four years after the erection of Knox Church, when the congregation solicitous for the comfort of their minister as age began to manifest itself, persuaded him to move to a home they had recently purchased for him in the village of Embro. It is the present manse situated at the south-east of the village on an eminence overlooking the valley and river to the east, south and south-west—one of the most beautiful situations for a home imaginable. At that time it was one of the most modern and massive residences in the community and was purchased for the sum of one thousand dollars. Originally the roadway from the manse led down the hill to the street that goes south and north past the Ebenezer parsonage, and the front of the building is therefore facing the west or south-west. In January, 1877, a half lot was purchased to serve as a roadway out to John Street, thus avoiding the descent through the valley.

In the year 1890 and 1891, the manse being in need of alterations and much repairing, it was decided to engage an architect to submit plans and estimated cost of a new building. The architect's plans and figures were

studied for some time, and then at the annual congregational meeting held on January 21, 1891, it was "moved by James Smith, seconded by George Murray, That the Trustees be authorized to proceed with the erection of a new manse at a cost not to exceed two thousand dollars and the old material of the present manse—the building to be erected on the same site as the present building. Carried."

Before this decision was carried out, the minister, Rev. Dr. Munro, accepted a call to Harriston and the matter was left in abeyance. Instead of building a new manse, the following year the congregation proceeded to remodel and repair the old building and to build a brick kitchen in connection with it.

In 1901 a bathroom was furnished at the manse with an overhead supply tank and up-to-date fittings. How to heat the building satisfactorily became a greater problem with the passing years, especially since fuel was becoming more and more a matter to be considered. Although the building is well constructed, it is so large that when stoves were discarded the hot air furnace that displaced them was not able to distribute the heat evenly enough. After several trials and tests with heating plants, a hot water system, considered satisfactory, was installed in the year 1910. In 1912 a cement cistern was built, and in 1928 an additional cement cistern to insure an ample supply of water for the new Druro electric pressure system then being installed.

Around the manse is a glebe of five acres of ground. A small flock of sheep at present graze on the pasture. The location is wellnigh ideal; the seclusion, the freedom, the beautiful landscape make it a spot of many charms, a place to be delighted in as one resides there and to be

remembered long after one has moved to another home.

Strange to relate, I had just reached this point in writing my manuscript, when in walked Gilbert Paterson, son of a former minister. He almost went into raptures over the old place that he had not seen for nearly twenty-five years. He had to look into every room, and into every nook and corner, and through the old barn and stable, and down across the valley southward, and eastward where the apple trees once stood, including the tree of "sheep nose" apples in which he took pleasure as a lad. He had to see into his father's study, the room into which they were not supposed to go without invitation, and into his old bedroom, the place of boyhood slumbers and dreams, and even into the clothes closet of his sister's room, in the ceiling of which was the opening to the attic, a hole through which they never crawled unless parents were away—and everywhere he looked a flood of hallowed memories crowded his soul. Yes, it is a dear old spot to Bert, even as it has been and still is to others.

CHAPTER XI

Church Finance

I will place no value on anything I have or may possess except in relation to the Kingdom of Christ. If anything I have will advance the interests of that Kingdom it shall be given away or kept, only as by giving or keeping it, I may promote the glory of him to whom I owe all my hopes in time and in eternity.—*David Livingstone.*

No one said that ought of the things which he possessed was his own.—Acts 4: 32.

Upon the first day of the week let every one of you lay by in store as God hath prospered him.—1 Cor. 16: 2.

A living church needs money. The more alive she is, the more awake to her divine mission, the more interested in the Kingdom of God, the more will she be dependent upon the liberality of her people. There is only one place where money is not required—in the grave.

Money, the medium of exchange, is constantly changing in value. The movement may be up and down, but generally speaking during the last few decades the dollar has been depreciating in value. From 1903 to 1921 the average wage in six trades had risen more than two and a half times what it was in 1903. In the same period wholesale prices had almost doubled. The years 1921-1922 were the peak; wages and prices have dropped slightly since then. When our present church was opened (1863), workmen charged seventy-five cents per day for leveling the grounds about the building, this year for work somewhat similar in nature they ask about thirty cents per hour.

In 1865 Angus McKay, our church-officer or caretaker, received eighty dollars for his services. What all was expected of him for this sum is not clear. We are somewhat amused when we read in the minutes of 1866—deacons and trustees meeting with the session: "After a lengthened consultation it was unanimously agreed that Mr. Angus McKay was a fit person for the office of Kirk-officer, and that he be allowed one hundred and ten dollars per annum for his services—and himself to provide firewood and lamp oil." We are not surprised that elders, deacons and trustees confer regarding the "fitness" of someone for this position, for church-officers (caretakers), should be carefully chosen. Many a church service has been spoiled by improper heat and ventilation, and many a service has been made inspiring and helpful by an efficient church-officer who kept the building at the right temperature and gave a liberal supply of fresh air. But that the caretaker, for $110, should supply the firewood and lamp oil—this is the thing that gives us pause. Our last year's fuel and hydro bill amounted to more than $450, and the church-officer in addition received $250—a total of $700. In October, 1873, John W. Burton took the place of Angus McKay and continued as church-officer for twenty-seven years. His initial salary was $140 per year, he "to provide fuel for warming for all church services and church meetings held in the church or basement." In 1876 Mr. Burton was engaged at $135, the congregation to provide the fuel. Wood in those days was at a very different price from what it is to-day, for the bush has almost disappeared from the countryside. The price of wood at present is about twelve times what it was in 1880. Coal has come gradually to take the place of wood. The first ton was

purchased in 1876. A whole carload was purchased in 1887. In 1900 it was selling at six dollars, or less, per ton, in 1923 it was eighteen dollars and at present it is $14.75. Mr. Burton at the time of his death, in 1900, was receiving $150 per annum. He was followed by Mr. John McPherson at $130, which sum gradually increased until at the time of his death in 1915, he was receiving at the rate of $200. Clarence Campbell came next at the same salary. He resigned after two months and was succeeded by Philip McArthur, at first receiving $200, later $240, retiring in 1926. Since then our very efficient caretaker has been Mr. W. S. Sanders, at $240 salary with a bonus last year of ten dollars and a larger bonus this year because of the unusual activity around the church during the decorating, the installing of pipe organ and the observance of the Centennial.

The changing value of money cannot be followed so readily in the matter of the leader of praise, for the service expected of the leader and the service he was capable of rendering and other matters varied widely. It may be worth observing, however, that in February, 1847—"The session with the deacons, after reasoning, agreed that Alexander Matheson should continue as precentor in the Gaelic as formerly at eight dollars per annum, and that Donald McLeod should precent in English, which he agreed to do for a year gratuitously." In 1865 Mr. Abernethy as leader was paid twenty dollars; in 1880 Mr. Wm. Abernethy received eighty dollars. By 1900 the choir leader was receiving two hundred dollars, and the organist (a new office), seventy dollars; 1907, choir leader $170, organist $100; 1927, choir leader $200, organist $150, total of $350. In 1928 the positions of choir leader and organist were combined into one at a

salary of five hundred dollars per annum, a salary since then raised to $650—choir music extra.

Changes may be noted also in ministers' stipends. Rev. Donald McKenzie was called in 1835, being promised a stipend of ninety pounds per year, Rev. G. Munro, in 1873 was promised one thousand dollars per year. Two years after his induction the Presbyterian Church in Canada set the minimum stipend at five hundred dollars. With the adoption of an Augmentation plan, in 1883, the minimum was raised to $750 and a manse, and in the same or following year Mr. Munro's stipend was increased to $1,100. At this figure the stipend remained until March, 1909, when it was increased to $1,200. The General Assembly had suggested a new minimum, in 1903, of eight hundred dollars; it became effective in 1905. Again, in 1910, a further advance came, when $850 was required east of Lake Superior, $950 in the Prairie Provinces, and $975 in British Columbia. In 1911 the $950 rate was made to apply in New Ontario. In 1912 a new advance made the minimum $1,000 for the East, and $1,200 for New Ontario and the West. The stipend at Knox Church, Embro, was raised in 1916 from $1,200 to $1,400. But the cost of living was still rapidly mounting and the value of the dollar was diminishing. Consequently the Assembly, in 1917, made the minimum of $1,200 apply over the entire church. In 1919 it was increased to $1,500, and in 1921 to $1,800. In the United Church $1,800 and a free furnished manse or parsonage is the recommended minimum. In July, 1919, the stipend for Knox Church was raised from $1,400 to $1,800, and at present is $2,000.

We may turn now to consider the methods employed

Zorra's Tug-of-War Team

for raising money. The changes that have taken place in Knox Church, Embro, in these matters no doubt correspond more or less closely to changes which were taking place in other congregations of the Church about the same time. In the history of one congregation we have in suggestion, at any rate, the history of hundreds of others. The latter shows a marked improvement over the earlier methods. For the Christian Church the most approved, up-to-date business methods of finance can be none too good. We ought to have the best.

We think first of the funds required for local and current expenses. During the first nine years after the present church was opened the pews were rented at so much a sitting for each year, a higher rental being charged for the more desirable seats. Whether this means of raising church funds was falling into disfavour or not, we do not know, but, from the records, we discover that the trustees experienced considerable difficulty in collecting some of the pew rent. On February, 1865, it was moved, seconded and carried, "Resolved that such as have occupied pews and paid for the same during the year 1864 may occupy for the year 1865, if they pay for them on or before Tuesday next at two o'clock p.m., afterwards to be open for the first comer." At a little later date it was "Resolved, that the secretary be requested to write to those indebted for pew rent for the years '63 and '64, to say unless the same is paid soon that the trustees will be under the disagreeable necessity of placing their notes in other hands for collection." There is no evidence that this threat was carried out. However, in December, 1869, the system of renting pews was abandoned, and instead thereof the trustees went over the list of families year by year and placed opposite

each family name an estimated amount. These estimates were brought before the congregational annual business meeting for approval. At first stipend alone was collected in this manner, then stipend and insurance, and collectors were appointed to collect the suggested amounts semi-annually in their respective districts. If funds were in arrears a special collection was called for on certain Sundays to cancel the same. If there were unusual expenditures for repairs or improvements a special collection was called for from the pulpit. It was for such special offering that envelopes first began to be used. They are mentioned for the first time in the early eighties. They became increasingly popular as the years went by. In the year 1902 the congregation all but adopted the system of the weekly envelope for all purposes. Not until a few years later was such action finally taken.

In the meantime the method of collecting for missionary purposes had been developing in its own way. The practice in the early years was to take up an offering on three days at Sacramental Season for some one of the schemes of the church, such as Home Missions, Foreign Missions, or Aged and Infirm Minister's Fund and so on. A distinct advance was made in November, 1879, when "it was moved by John R. Ross seconded by Angus McKay and resolved, That the deacons of the church be requested to meet and form a missionary association for collecting for the different schemes of the church." The organization for collecting for these missionary schemes was perfected still more when in January, 1893, the session with the approval of the congregation" proceeded to divide the congregation into convenient districts, choosing one or two young ladies as monthly visitors for each district in the whole con-

gregation. Thirty-five collectors were chosen for the rural and eight for the village districts." Ten days later the session put on record their gratitude because of the promptitude of the ladies in carrying out their appointed duties. With but few alterations this plan of monthly visitation by the collectors was the system employed for many years for raising the church's missionary funds. It became the custom for the collectors also to take the *Church Record* to the homes with them. The collections were kept on hand until the end of the year, and a suggested allocation to the different schemes, made by the session, was presented to the annual meeting of the congregation for approval.

In 1908 one and the same plan was adopted for the congregational revenue, and for the benevolent "schemes of the church"—a weekly offering in one envelope and to be handled by one treasurer. It is an envelope of this type that is still in use. It serves almost the same purpose as the very excellent duplex envelope, so much in use in these days.

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June 8, 1930

KNOX UNITED CHURCH
EMBRO

For Congregational Purposes	.....
For Missions	.....
Total	.....

ZC 8

The missionary offerings are forwarded to the treasurer in Toronto, not as yet every month, but every quarter. If at the end of any quarter there be not enough contributed for congregational purposes to meet local expenditures, the amount required is borrowed and the total amount of the missionary offerings is sent on without delay.

A noteworthy feature of the Embro congregation is that their financing is practically all done by direct free will offerings. It is not their practice to have anniversary services. It is a very rare thing for them to have a garden party or anything of that sort to raise funds. In recent years they have not even the Ladies' Aid to fall back upon for assistance, yet they meet their local obligations and for the past five years at least—we know not how much farther back—we believe they have raised a sum total for the Missionary and Maintenance Fund equal to or greater than the sum total of the Presbytery's allocations for this purpose. In addition they contribute an unusually large amount through W.M.S. organizations—but more of this later.

Three special financial efforts may be noted here—two of them for work outside and one for work inside the congregation. The first was the Century Fund, projected in 1898. In 1899 the sum of one million dollars was set as the objective for the whole church, to be raised in the two years following. It was just at this time that Knox was making extensive repairs and alterations to the church edifice. Consequently the collecting for the Century Fund was left over until the autumn of 1901. How much was raised we do not know; the figures are not available but the spirit in which this proposition was faced by the congregation, thirty years ago, may be

judged by the following quotation from the session record of October 8, 1901:

According to recommendation of Century Fund Committee, it was decided to hold special services throughout the country districts of this congregation, also in the church for the deepening of spiritual life in the hearts of the people of God and the ingathering of those who are out of Christ; and that members of the session plead at the Throne of Grace for a special blessing upon these meetings. It was also agreed that the order of the meetings be arranged at a further meeting during the Communion season.

The second was the Forward Movement Peace Thank-Offering launched in 1920. The objective for the Presbyterian Church in Canada was four million dollars, the amount subscribed was five and a quarter million dollars, of which $4,159,762 had been paid by December, 1923. A truly hearty response was made by the Embro Church; with an allocation of $5,100 from the Presbytery, $7,836 was subscribed, of which $7,462 was paid.

The third special effort was put forth several months past and was for local improvements—the decorating of the church and the installation of a pipe organ. The financial stringency that has been felt everywhere during the past year, at first made it seem doubtful whether the goal could be reached. The method employed (in fact the form of the subscription list), contributed largely to the success of the proposed scheme. We struck an estimate of the amount required, $5,200 and the canvassers went around with conditional subscription cards after this fashion: "Providing the total required amount be paid in or subscribed, I agree to contribute ——." On a subscription of this sort every one is encouraged to do

his best, for he knows that, unless others measure up, his subscription will not be called for, and that if it is called for, never again will he be asked to contribute anything for this same purpose. The canvassing was done quietly and quickly and the result, not the $5,200 aimed at but a sum exceeding six thousand dollars. We recommend the conditional subscription method wherever it is desirable to meet the entire indebtedness of a proposed scheme.

Before passing from the subject of finance we make brief note of certain donations and bequests. The ground on which Knox Church stands was donated by Donald Matheson; the church bell was the gift of William Sutherland. There were other bequests as follows: 1894, $200 from Mrs. Donald Ross, used for Home Mission purposes; 1896, $2,000 from Jas. Mann, to be invested by the session and the interest to be used, half for Sunday School library, and half for fuel for the poor; 1904, $200 from Mrs. J. W. Burton, used for the same purpose as the Mann bequest; 1916, $50 from Adam McDonald, placed to credit of general account; 1917, $6,402 from Malcolm D. McCaul, used by the congregation as herein indicated, 10 per cent. for missions, $579 for repairs of 1916, Estey Organ $700, permanent upkeep of McCaul plot in North Embro Cemetery, repairs at manse, remodeling church basement, with classrooms and folding doors, new furnaces and lights; 1919, $50 from Miss Catherine McKay for Home Missions; 1929, $1,000 from W. J. McKay (elder and session clerk), one-half for Home Missions and one-half for Foreign Missions. Since June, 1925, there have been special donations from the former Methodist funds amounting to $1,039.

CHAPTER XII

Church Unions

Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are.—John 13: 35.

By this shall all men know that ye are my disciples, if ye have love one to another.—John 17: 11.

The congregation that was organized about 1830, two years prior to the building of the Old Log Church, has retained its identity throughout the one hundred years, but the parent denomination with which it has been connected from time to time has undergone many changes and has been known by different names. In the church life of Canada there have been a large number of unions of Christian groups and denominations, leading up to the last great Union of 1925, which brought The United Church of Canada into being. There have been, too, a few separations and secessions. In the present chapter we touch only on those changes in which our congregation has been vitally concerned.

1830-1844

When the Rev. Donald McKenzie was inducted on June 11, 1835, he was given pastoral charge over the Presbyterian congregation of Zorra, Oxford and Nissouri, in connection with the Church of Scotland. This relationship was maintained for about nine years. In the year 1843 the Church of Scotland was disrupted over the relative authority of church and state, and the seceders

formed what was known as the Free Church. Although the cause of the disruption in Scotland was not a vital issue in Canada, yet, in the following year, a similar division came in the Canadian church. The Zorra congregation cast in her lot with the Free Church section, and became a congregation of the Synod of the Presbyterian Church of Canada, commonly known in those days as the Free Church of Canada.

1844-1861

This was her affiliation for the next seventeen years, and during this period a goodly number of her sons entered Knox College as students for the ministry. In June, 1861, the year when the corner-stone of our present church was laid, union was consummated between the (Free) Presbyterian Church of Canada and the United Presbyterian Church in Canada; the newly united church taking the name of The Canada Presbyterian Church. The Embro congregation, by entering the union, became a unit in the Canada Presbyterian Church.

1861-1875

This united church grew very rapidly, and was by far the largest unit to enter the Presbyterian Church in Canada, in 1875. The fathers of the movement of 1861 never for a moment looked upon that union as a final goal, they pressed on toward further achievement. Soon the form of a larger union was taking definite shape on the horizon, involving the four main groups of Presbyterians in Canada, the Presbyterian Church of Canada in connection with the Church of Scotland, The Canada Presbyterian Church, the Presbyterian Church of the Lower Provinces and the Synod of the Maritime Pro-

vinces, to constitute the Presbyterian Church in Canada. In March, 1872, the session of Knox Church took into consideration the Union contemplated:

Resolved that while they are in general in favour of Union, they object to the use of musical instruments in the public worship of God; the session also resolve that any Basis of Union adopted by the churches is defective which will not distinctly acknowledge that the Lord Jesus Christ is the only King and Head of His Church, as set forth in the third article of the Union into which this church has recently entered.

Then two years later, in March, 1874:

The Moderator laid before the Session the Basis of Union contemplated between the Presbyterian Churches in Canada, as remitted by the General Assembly.

Moved by Hugh S. McKay, seconded by Alexander Murray,

Resolved, I, that the proposed union is desirable, if it can be secured on satisfactory grounds and with due regard to the great principles held in common by the churches negotiating with a view to Union and that the session cherishes the hope that such a union may be secured in due time.

II, That the Basis sent down by the General Assembly is not satisfactory and is disapproved of by this session.

Carried unanimously.

Notwithstanding their expressed disapproval of the Basis, when the Remit came before them on October 15 of the same year for final action, it was "moved by Jas. Smith, seconded by Mr. Angus McKay and Resolved, that the remit on Union be adopted." On the same day the congregation met to deal with the same matter when it was "moved by Mr. Bayne, seconded by Mr. McCorquodale that the remit on Union as sent up be adopted. Carried. Jas. Mann, Sec'y."

And so Knox Church, Embro, entered practically intact into the union consummated in June, 1875, when the Presbyterian Church in Canada came into being.*

Just in this connection reference should be made to a very unpleasant and rather serious disruption that occurred in the congregation in the year 1870. It arose in connection with evangelistic services which were held in Knox Church in the fall and winter of 1869-1870 by evangelists Russell and Carroll. The special services extended over a number of weeks; great religious fervour was awakened, and some four hundred were led to make profession of Christ as their personal Saviour. The interest was phenomenal; people came for many miles around through all sorts of weather. There developed, however, strong objection to some of the doctrines taught by the evangelists, the chief point of discussion being whether the unregenerate or unconverted can pray to God. This would not be a bone of contention in our day at all, but so pronounced was the difference of opinion in 1870, and so strained became the relations between the two parties, that those who championed the cause of the evangelists withdrew from Knox Church and began to meet separately. The Presbytery of London tried to effect a reconciliation, but in vain, and the new congregation became on May 15, 1872, what was known as the Ebenezer Congregational Church of Embro. In the Congregational Union this congregation has had an honoured place, and was recognized as one of their strong charges. It has had a number of very capable ministers, among them the Moderator for 1928-30 of The United Church the Right Rev. W. T. Gunn, M.A., D.D. In 1925 they voted to enter The United Church of Canada, and at present they are ministered to by a faithful and

*See Chart page 120

efficient pastor, Rev. A. Laing, B.A., who was a classmate with me in the University. For over ten years Ebenezer and Knox have been worshipping together for the two months of vacation each summer.

1875-1925

Although Knox Church, Embro, entered the union of 1875 with little difficulty, through the country as a whole feelings ran high for years, and many did not see their way clear at the time to become part of the Presbyterian Church in Canada. Six years after the union, when the 1881 census of the Dominion was taken, there were still nearly 33,000 who declared that they were "Church of Scotland in Canada." The chief opposition was from the Old Kirk group. In the Maritimes the whole Presbytery of Pictou remained out. In Upper and Lower Canada (Ontario and Quebec), ten of the Kirk ministers, and two of the ministers of the Canada Presbyterian Church, declined to enter. A number of congregations remained out with the ministers.

The two ministers of the Canada Presbyterian Church who declined to enter the union of 1875 were sons of Zorra, Rev. Lachlan McPherson of East Williams, and Rev. John Ross of Brucefield. These two, with their respective elders Donald Fraser and William Forrest, were the four commissioners from the Canada Presbyterian Church who signed the dissent against the union of 1875 in Montreal. I have had quite a unique experience bearing upon these matters. My first charge, immediately following my graduation, in 1910, was in East Williams, the community where Rev. Lachlan McPherson had been minister, and where Donald Fraser had lived. My second charge was at Brucefield, where

Rev. John Ross had been the pastor and William Forrest had been one of his elders. And now I am minister in Embro, in the congregation from which both of these noted preachers went forth to study for the gospel ministry.

When Lachlan McPherson returned from Montreal in 1875, his congregation, with the exception of two heads of families voted to stay out of the union. These two families withdrew and connected with a neighbouring congregation that had become part of the Presbyterian Church in Canada. It was thirty-five years thereafter that I began my ministry in that community. In the meantime Mr. McPherson had answered the call to higher service; the McPherson congregation had disbanded, and the church had, years ago, been taken down and removed from the old site.

When Rev. John Ross' congregation voted after their minister returned from Montreal, forty-five who were at the meeting voted to remain out of the union with their minister, forty voted to enter union. The forty asked and received permission of Presbytery to start a new congregation, to be known as Union Church Brucefield. It was of this church that I was pastor for six years. The John Ross congregation continued to hold services for seven years after their beloved pastor's death and then they had disbanded. The last member of the John Ross congregation to unite with Union Church Brucefield was William Forrest, son of the elder who signed the dissent in Montreal. He handed in his certificate during my pastorate. The two Presbyterian churches of Brucefield had years before my arrival become one. The Methodist congregation had, in 1917, decided to close their church, thus making but one church in the com-

munity. I went to Brucefield at the beginning of 1918, and I never expect to have to do with a congregation that worked more harmoniously together. It was a delightful experience to call as pastor at every home in the community. No one could tell, unless he had been told, who had once belonged to the Ross congregation, who had been connected with Union Church, or who had been members of the Methodist Church. The impression grew upon me that our differences are more in imagination than in reality, and that there are the good and those not so good in every group of Christians by whatever name they may be called.

When I hear of persons not feeling at home among others, who were formerly of different church connection, I wonder just how much of such feeling can be ascribed to the fact that they have not entered such group whole-heartedly, to live and love and labour in it, to make it their very own, to have a vital part in shaping its destiny and in fulfilling its mission. Have they been making the mistake that was made by a little boy? He had gone off to bed in the early evening. Late in the evening the mother and a visiting neighbour heard a great thump on the floor above. Upon going upstairs whom did they find but the little fellow picking himself up from the floor, rubbing his eyes dreamily. "What's wrong?" said mother. "I—I—don't know," was the reply, "guess—guess I stayed too near where I had got in." If we stay too near where we get into the church, if we become members only in name, we need never expect to feel quite in our place and we are liable to tumble out at any minute.

It is not necessary to go into discussion of the points in the Basis of 1875 round which heated debate centred.

It is amazing how soon the public forgets such questions and ceases to be interested in them. The subjects of theological controversy in one generation are seldom the subjects of controversy in the next.

For fifty years the Embro congregation was a part of the Presbyterian Church in Canada. From its very inception this church had the vision of a greater union yet to come. Dr. John Cook, when chosen as the first Moderator of the United Assembly, in his first utterances dwelt on the theme of union in these prophetic words: "Far greater union is, I trust, in store for the churches of Christ even in Canada, than that which we effect this day." At first it was thought that it might include the Church of England and the Baptist and perhaps others in addition to the three that eventually came together. But as the years passed, negotiations centred more and more round the Methodist, the Congregational and the Presbyterian Churches. The chief opposition was in the Presbyterian Church, and this church was the last to give its decision. In June, 1916, the Assembly definitely committed the church to the policy of union with these churches—the fixing of the date to be left until after the war. We need not go into details. They are fresh enough in the minds of most people. June 10, 1925, saw the consummation of a union that brought together The Methodist Church, The Congregational Union of Canada and The Presbyterian Church in Canada to form The United Church of Canada.

What a day of rejoicing! The dream of years was at last realized—but it was joy mingled with pain, for 30.18 per cent. of the membership of the Church we loved had voted non-concurrence, and we were to be parted from brethren with whom we had formerly worshipped and

laboured. The Presbyterian congregation in Embro decided by a majority of more than two to one to go with her church into Union. Sixty-one of her members, about sixteen per cent. and twenty-three per cent. of her families withdrew to worship as a separate congregation. About the same time, in answer to a hearty invitation from Knox Church, the Embro Methodist Church united with Knox, bringing with them a list of sixty-two members. It is a happy blending of past faith, broadening the outlook, deepening the sympathies and increasing the possibilities for coming days. We have very much to rejoice in and be thankful for, in spite of the loss, and we are convinced that coming generations in Canada will rise up to call us blessed, because of what we did on June 10, 1925.

1925

The split in the ranks of Presbyterians at the time seemed deplorable, stirring up in the adherents of both sides so much ill will, breaking friendship and family ties, and giving the onlooking world cause to jeer at the strife engendered among the professed followers of Him who came to bring peace and good will among men. However, even this non-concurrence of an element in the Presbyterian Church in 1925 may yet prove to have been a blessing in disguise. Who was it who said, "the wisdom of this world is foolishness with God." Have we not already been impressed with the fact, that, if we believed the things that some others believed about the proposed United Church, we, too, would have remained out of the union. We did not believe them and, therefore, we have the experience to-day of working along with Methodists and Congregationalists for the coming of

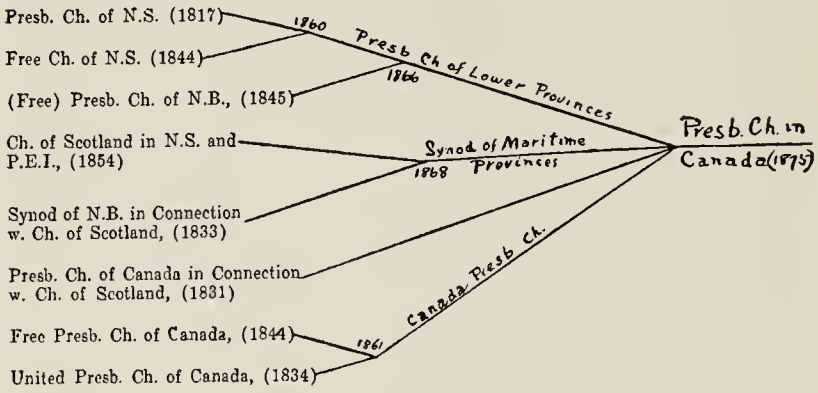
Christ's Kingdom. Furthermore, is it not clearly evident that the Presbyterian Church that exists since 1925 has been the means of keeping many in touch with the Church, and of awakening the interest of many others who had become delinquents? But, perhaps best of all, the testing time through which many passed as a result of the non-concurrence of some of our brethren has undoubtedly drawn Methodists, Presbyterians and Congregationalists into closer sympathy and fellowship with one another, and has prevented clashes that might have arisen because of differences in past practices and in established sentiments. A blessing is it? Already we see reason to give an answer in the affirmative. The God of our fathers is with us still, and He never allows the reins of control to fall from His hands.

This does not mean that we should be content to leave things as they now are. If there is anywhere the spirit of suspicion, distrust and ill will among the friends of Jesus we know that such is not our Lord's way. The nearer we come to Jesus the nearer we will come to one another in sympathy in purpose and in fellowship. The question is not, whether the Presbyterian Church *can* continue to work along separately from the United Church. Of course they *can*, and so long as they prefer to do so, in my humble judgment, it is better that things be that way. The question is, *will* they continue to want to be separate from us? The answer to this question will depend largely upon the nature of our thoughts and behaviour. Rev. Dr. James Endicott, in bringing greetings from the Methodist Church to the General Assembly in Port Arthur June, 1923, expressed the hope that none of the Presbyterians would feel it necessary to decline to go with their Church into union. "But," said he in sub-

stance, "if you do remain out of The United Church, the attitude we will continue to have toward you, can be best expressed in that grand old Presbyterian hymn, 'Better lo'ed ye canna be, Will ye no' come back again?'" Are we ready in these days to make that prophecy a reality? There are times no doubt when we must stand firm, there are things we ought not to surrender, there are causes in which we do not believe and that should not therefore expect our support. But the rights we claim for ourselves let us not deny to others. Let us see to it, that it is not our own selfish designs but our Master's will, that we earnestly desire and we will not be forgetful that the first commandment is love to God and the second is love to our fellowmen. The only sure way to safeguard our conduct toward our brethren is to safeguard our attitude of soul. "By this shall all men know that ye are my disciples, if ye have love one to another."

Our interpretation of men and events is always dependent upon our attitude of heart and life. Principal Clarence McKinnon, D.D., a few years ago, laid bare the the secret of many a false judgment and much foolish conduct, when he told of the town in Scotland where the churches were at enmity with each other. On the Sabbath morning an old lady, no longer able to go to the house of worship, was sitting at her window watching the the people going by to the kirk. Presently she saw the minister of the church that she didn't like drive along. He was almost late and was touching his horse a bit with the whip. "Here he comes now," thought the lady at the window, "the merciless brute, why doesn't he start in time so that he won't need to abuse his horse so?" She continued watching. By and by along came the minister of her own church, the church she loved: he

too, was tapping his horse a little with the whip: "Oh here he comes, the dear good man of God! He happens to be a little late this morning, and he is touching his horse up so that he may get there in time." Just so! the kingdom of God is prevented from coming by that sort of thing whether it be in The United Church or the Presbyterian, or any other.


Presb. Ch. of N.S. (1817)
Free Ch. of N.S. (1844)
(Free) Presb. Ch. of N.B., (1845)
Ch. of Scotland in N.S. and P.E.I., (1854)
Synod of N.B. in Connection w. Ch. of Scotland, (1833)
Presb. Ch. of Canada in Connection w. Ch. of Scotland, (1831)
Free Presb. Ch. of Canada, (1844)
United Presb. Ch. of Canada, (1834)
1860
Presb Ch of Lower Provinces
1866
Synod of Maritime Provinces
1868
Canada Presb Ch.
1861
Presb. Ch. in Canada (1875)

Here at Knox United Church, Embro, in January, 1928, by the unanimous decision of the Board, followed by the unanimous decision of the congregation, a kindly invitation was sent to the Presbyterian congregation worshipping in the town hall, to let bygones be bygones, and to join hands with us again that we might worship and work together for the establishing and extending of the Kingdom of God upon Earth. The door still stands unbarred, and I hope will continue ever to remain so. But whether we are to work separately or together, let us ever seek a closer acquaintance with our Lord and a more kindly interest in all mankind. We will never be amiss in facing life as Jesus did.

CHAPTER XIII

Tug-of-war and Softball

We own all things as Christ's disciples. Anything not wrong in itself can be turned to service. . . . Claim all the sunshine and happiness of earth for the King. Then scatter it until the day when the whole earth shall be another garden of Eden in which God walks with open face with the children of men who are by nature the "sons of God."—*Reisner.*

A strange title for a chapter in a book that sets out to give the history of the Embro Church for the past One Hundred Years! And yet not so strange. The great tug-of-war team that brought fame to Zorra and also to Canada nearly forty years ago, by winning the championship of America at the Chicago World's Fair, were all, at one time, connected with the congregation of Knox Church, Embro. The president was a Woodstock man, the late James Sutherland, M.P. The captain, E. L. Sutherland, and the five active members of the team were Zorra men; Robert McIntosh (anchor man), William Munroe, Robert McLeod, Alex Clark and Ira Hummason. It is not known that the tug-of-war feats injured the health of any of these men. The captain and three of the active team are still living. Mr. Alexander Clark passed away March 5, 1930, at the advanced age of seventy-nine years; Mr. Ira Hummason on January 6, 1906, when in his sixty-fifth year.

Of course, the tug-of-war team was not organized as a part of Knox congregation. Indeed, in those days,

the church looked with very grave suspicion upon sports and recreation. She seemed almost to see the sinister guile of Satan in plays, games and social amusements of one sort and another. I can remember how, as a small boy, I thought it an undoubted sign of worldlymindedness when a congregation undertook to build a gymnasium in connection with their church edifice. But learning from experience, the church has been gradually changing her attitude. The feeling has been growing that "To play is as natural as to eat, and what to play is as important as what to eat." How to play and what we play may mean all the difference between moral health and moral disease. The conviction has been laying hold of people, that the church—and if not the church then the workers in the church—should undertake to superintend and even provide wholesome recreation and play for the community.

So widespread has the emancipation of the Church from fear of play become that, in a recent competition among architects for the most beautiful and useful church structure, most of the entries included recreation facilities. In recent years handbooks on social recreation among the young people of the Church have been growing in popularity, and are assured of a large sale. At summer schools and conferences held under the auspices of various Churches, the recreational element holds a large place and the training of leaders in this phase of young people's life is looked upon as a matter of great importance.

There may be two main motives in bringing play and recreation into the programme of the Church. The one is that through this part of its programme the Church will have an added attraction for her young people, the other is that through supervised play and recreation the

Church may the more effectively build up her youth into the four-fold standard of Christian character—physical, mental, social and spiritual. The latter motive we readily recognize as the more worthy. Among the young people of our United Church, since 1925, there has been an organized effort to provide wholesome play, where the youth will be encouraged to learn the value of co-operating with others, of playing fair and of doing their best. The young people's societies of the different pastoral charges have been invited to enter teams from among their members in a church softball league.

But to return to the tug-of-war team, the famous strong men of Zorra. Tug-of-war was a common sport in those days and tug-of-war teams were numerous. The Zorra team attracted public attention for the first time in the year 1881, when they won a number of friendly contests over the teams from neighbouring townships. One of these contests was in Ingersoll with the Dereham men—a team that averaged twenty pounds a piece more than the Zorra team. For four consecutive seasons the Dereham team went down to defeat before the Zorra boys. A number of contests took place in Woodstock, on one occasion with Brantford men, on another with the Lucknow giants, and again with an East Zorra and Woodstock team. On each of these occasions the Zorra men drew their opponents across the line.

Mr. James Sutherland, president, through his connection with several Highland Associations, became aware of several tug-of-war teams that were causing considerable sensation in New York State, chief among them being a team from Buffalo and one from Rochester. Desiring to have his men on the other end of the rope with these teams of repute, on August 3, 1888, he headed

for Buffalo accompanied by his Zorra boys. They succeeded in defeating the Buffalo team. What next took place we believe can be best described in the graphic and descriptive account by Mr. W. A. Ross:

The Rochester men were the next met. The first time, they were pulled over the line so suddenly that they opened their eyes, as if awakened from a dream, and called a foul, which was not allowed by the judges. The second was like unto the first. A rousing cheer from the throats of ten thousand American supporters rose in behalf of the Canadian boys who had gained so complete a victory for which they were awarded a handsome silver tankard and a well-filled purse. It is needless to say that Mr. Sutherland came home with his boys, feeling the proudest man in Canada; and well he might for theirs was a great victory.

For the next two years nothing was done, more than now and then a friendly contest with some neighbouring team, until the spring of 1890. The Highland Association team of Chicago challenged them for a contest to take place at Elliot Park, Chicago, some distance from Chicago on the 23rd of August. The Zorra men immediately accepted the challenge, and went to Chicago on the date named, but by some means or other no fair contest took place. The signal used for starting, the Zorra boys were not accustomed to, and they hardly got a chance to tighten the rope, although it was quite evident to the spectators that, if strength to strength were the condition of the tug-of-war, the Zorra men would have no difficulty in pulling the Americans over. Hundreds of Canadians flocked around the Zorra team, urging them to challenge the Chicago team for a square pull, to take place in the County of Oxford at an early date. This they did, and Chicago took them up. It was first arranged that the contest should take place at Woodstock on October 1, which was the date of the County Agricultural Exhibition. Seeing, however, that the chief factors in the scene were residents in Embro, the Board of Directors of the West

Zorra and Embro Agricultural Society met and resolved to make strenuous efforts to capture the noted event for their fall exhibition, which was to take place on October 10. The Directors voted large sums of money toward defraying expenses and offered a valuable medal to the victors. Their object was gained, that the contest should take place at Embro on October 10.

The West Zorra and Embro Agricultural Exhibition is always looked on as a leading event of the year by the farmers, and in many respects it is as good as, if not better than, any in the county.

On the afternoon of the 10th, about four thousand people had congregated, the chief attraction being the great contest. The Chicago men were fine, muscular-looking men who felt confident of an easy victory. The Zorra boys, remembering their former victories at Buffalo, Lucknow, and other places, and also being encouraged by thousands of Canadian spectators cheering them on, resolved to die hard.

When the teams were ready for the pull, and as they stood side by side, they presented a very fine appearance indeed. When both teams were ready for the pull, Colonel Munroe, in a clear voice, gave the signal for starting. In less than one minute the Chicago men were pulled over the line. The next part of the contest, however, was a most remarkable trial of strength and endurance. Both teams got fairly set in their pit holes, and a greater exhibition of strength to strength has seldom been witnessed. For fully twenty-five minutes it was hard to say which team would gain the day—when all at once the bagpipes struck up, which roused the Scotch blood of the Zorra team, and immediately they began to gain the rope inch by inch, until at the end of thirty-five minutes, they had it the required distance. The Highland Association team never for a moment gained an inch of the rope. The scene that followed is not easily described. The air was rent by the cheers of thousands, every one trying to get a word in or a shake of the hand with the Zorra boys; while the Chicago men,

who appeared to be pretty well fagged, took in the situation good-naturedly and acknowledged their defeat. At this juncture, Hon. Oliver Mowat, who had watched the contest with great interest, delivered a short address, saying among other things, that he felt proud of the pluck displayed by his worthy constituents. The medal they had so well earned was presented to them at a banquet which was given in their honour by the West Zorra and Embro Agricultural Society on St. Andrew's night.

But the most noteworthy contest of all took place in 1893, when the World's Fair was held in Chicago, and where the laurels would require to be won from teams representing Canada, United States, Great Britain, Belgium, France and Germany. We record here only the account of the deciding contest between the Zorra team and the famous Humboldts of Chicago, and we give it in the words of an eye-witness of the events. What we quote is a clipping from the *Stratford Beacon* of 1893:

(Special Correspondence of the Beacon.)

Chicago, July 5.—Five brawny sons of Zorra, neither young nor handsome, but possessing the strength and endurance of Hectors, listlessly strolled into the Chicago baseball grounds yesterday and in the presence of 5,000 people, wrested the championship of the world from the famous Humboldt tug-of-war team of Chicago. They were decidedly rural in appearance, wearing slouch hats, long boots, cotton shirts, and they carelessly rubbed the great beads of sweat which the piercing rays of summer Sol caused to protrude on their manly brows, with the palms of their broad, brown-colored hands. They appeared to be jaded. The four hundred miles of a ride made them feel weary. The thought of ripening grain and making hay while the sun shone added to their discomfiture. But perspiration, weariness of body, ripening grain and all other ills that beset these weary travellers, failed to quench the spirit that was within them.

"Theirs was to do or die." The first part they did, a stronger power than the Humboldts being needed to accomplish the second.

This is Scotch week in Chicago, and here one may inquire, what would a Scotch week be without a day for Canada—which by the way, politically speaking, has given at least five-sixths of the Scots in Chicago. The preceding days had been given to athletic feats, but yesterday with its lacrosse and tug-of-war, was looked upon as being the brawest day of all. And so it proved. An audience of five thousand greeted the contestants. The memories of the past treatment here had not been forgotten by the Zorras, and here on the greensward with the canopy of heaven for a covering and A. G. Hodge, referee, there was no danger of foul play. At the call of time the teams lined up as follows:

Humboldts—North, Scott, Benner, Anderson, Croucher —average weight: 210 pounds.

Zorras—Mackintosh, Munroe, Clarke, Hummason, MacLeod—average weight, 185 pounds.

Everything was ready for the tug when the captain of the Humboldts objected most vigorously to the belt worn by the Canadians. They had hoped that the same tactics by which they won before would be successful this time. But Captain E. Sutherland would not agree to discarding their belt and substituting one kindly to be loaned by those magnanimous Humboldts. For half an hour the wrangle continued. Finally Captain Sutherland made a proposition, viz., that the pull be 2 out of 3 heats, if necessary—no belts or anchor to be worn by either. To this they demurred; but as no other arrangement could be effected the Chicagos finally capitulated. The Canadians modestly doffed hats, coat and vest, appearing bony and muscular, and as the sports say, "trained rather too fine," for a tug-of-war team. The Humboldts, who by the way had been practising for the past fortnight by pulling all the teams around Chicago, appeared in knee breeches, brown shirts and blue caps. They seemed to be confident, athletic and

weighty. In these conditions the teams stared at each other. At the word "go" the Zorras unassumingly dropped to the earth and immediately planted their good reliable number tens, from 4 to 6 inches in mother earth. Gradually the Humboldts reclined and then the tug began in earnest. They tug; they strain. Presently the blue ribbon wavers. It goes an inch, then another. It moves towards Mackintosh and he pulls in the slack. The Canadians cheer their countrymen, and another inch nearer it comes. Encouraged by their congenial surroundings, urged by their captain and determined to avenge their past defeat, they pull like giants. The result came speedily. In six minutes Anchor Mackintosh secured the coveted 2 feet. First blood for Canada.

The second tug was a sore disappointment to the Canadians. The pull took place in an opposite corner of the field. The Zorras were handicapped by having to pull on a hard surface and in the face of a scorching sun. They could get no hold, and in two minutes the Humboldts had them across the line. Canadian stock fell in the audience. Not so with the warriors. They alone knew the two circumstances which contributed to their defeat. Their manly hearts beat true as ever. They were bound to be avenged. The final pull was as the sun was fast sinking into the distant west and in the shade of the big grandstand. The Zorras again resorted to their falling tactics and secured splendid positions. Indeed, the same may be said of the Humboldts. Each team eyes its opponents like a cat does a mouse. Presently the stalwart Zorras flattened themselves on their backs, their feet firmly planted in the black prairie. The ribbons move an inch, perhaps less. Then another heave, a resting on the rope, a mighty cheer from the big stand, a long, steady pull and a "pull together, boys," and the rope is in the possession of the gallant Zorras. The tug was over. Defeat had been avenged. The cup valued at $200 was theirs and the championship of the world at their feet. Crowned by such a halo of victory,

surrounded by an excited throng of admirers, the welkin ringing with their praises, the Zorras' oldest and proudest member, Ira Hummason, was carried from the field.

Our Embro softball teams have not won such notoriety, and the games in which they participate do not furnish the same excitement, but their record is nevertheless remarkable, and, we believe, gives evidence that in the young life of the Zorra of to-day, we have the same qualities of strength, endurance and achievement manifest in the fathers. And we do not mind telling about it now, for next year we may not have the privilege of doing so. Some opposing team may in the interval turn the tide of battle. Anyone who goes about with a chip on his shoulder is certain to meet his match.

Our girls softball team, in 1926, won their group over Kintore, Harrington and Brooksdale, and then defeated Burgessville in a sudden death game to secure the Presbytery of Oxford championship and the shield of recognition. In 1927 they again won the northern group by defeating the neighbouring teams, and were victorious over Norwich for Presbytery honours in a sudden death game at Woodstock. In 1928 they won in their own group, then from College Avenue, Woodstock, in the semi-finals, and from Norwich in the Presbytery finals. The League for the London Conference was by this time getting under way. The final game was played at St. Thomas between a Sarnia team and the Embro team, when our Embro girls were defeated. In 1929 our Embro girls again defeated the Norwich team securing the Presbytery shield. A number of these games, and especially those with Norwich were not easy victories. The score was close. In the contest for the London Con-

ference cup last year our girls again went down to defeat before the Sarnia team.

Here is a list of the officers and players:

Officers:

Manager, Jno. Riddell (1926), Hugh McLeod (1927-28-29).

Coach, Hugh McLeod (1926), Anson Atkinson (1927-28).

Captain, Isabel Kennedy (1926), Marion McKay (1927-28), Jessie M. McCorquodale (1929).

Sec'y-Treas.—Marian Findlay (1926-27-28), Margaret Sanders (1929).

Players (Some played for four years, some for a shorter period):

Jessie M. McCorquodale, Evelyn Laur, Verna Laur, Jessie S. McCorquodale, Grace Baird, Effie Smith, Jennie Blades, Isabel Kennedy, Marian McKay, Isabel McKay, Jean Atkinson, Leta McDonald, Agnes McDonald, Christena McCorquodale, Ida McCorquodale, Etta Blades, Annie Matheson, Annie McBurney, Helen Langdon, Marjorie Matheson, Hannah McKay, Ellen Sutherland.

Our boys softball team, in 1926, after winning for a time, were eliminated by Innerkip, the winner of the Presbytery Shield for the year. For the past three years, however, our boys have had the championship for the Presbytery of Oxford, winning in the finals in 1927, and again in 1928, over the Central United Church team of Woodstock, and in 1929 over the Brownsville boys. In 1928 they went on to contest for the Conference of London cup, meeting the Richmond team in the semi-finals, and a Goderich team in the finals, and coming out victors. In 1929 they won the right to continue to hold the Conference cup in their possession by defeating Mitchell in the semi-finals and Clinton in the finals

The boys team underwent some changes in personnel in these years, but, as in the case of the girls, a number of the members retained the same positions throughout the four seasons. The following is the line-up:

Catcher—Roy Ross (Captain)
Pitcher—Hugh McLeod, Harold German, Robert McLeod
1st Base—Anson Atkinson and Roy Atkinson
2nd Base—Laverne McCorquodale
3rd Base—Marshall McCorquodale
Fielders—Grant Pelton, Art Karn, Wm. McCorquodale (Manager)
Substitutes (who played at different times):
Geo. Glendenning, Wallie Myers, Norman McLeod, Bert Innes, Kelly McKay, Jack Hartsell, Donald Kennedy, John Riddell.

The record achieved by these two softball teams, organized under the Young People of Knox Church, Embro, is one that will be difficult and perhaps even impossible to duplicate. The Presbytery Ball League has been in operation for four years and the Conference League for two years. The Embro girls have won the Presbytery shield for the four successive years and have been in the Conference finals for two years. The Embro boys have held the Presbytery shield for the past three years and the Conference Cup for two years.

CHAPTER XIV

Our Present Organization

I believe in the communion of saints. Men sometimes feel that they have reached a higher stage when they can say: I prefer to worship by myself and to think for myself. The formalism of the cathedral and the crudities of the meeting-house are no help to me! But that is an imperfect type of religion. The story of life as you go from lower to highest is the story of constantly closer relations, of deepening interdependence. The beast may walk alone, but no man liveth to himself.—*Harris Franklin Rall.*

Knox United Church, Embro, has not as yet adopted "the plan of organization prescribed for pastoral charges to be formed subsequent to the union." The change, were it to be made, would not require much alteration of what we have at present. In practice the congregation had been approaching nearer to the suggested plan of the Basis of Union long before June, 1925. Growing out of the experience of the years it became the custom for the Session and Managers to meet as a joint Board more frequently, and ever since 1911 they have had a separate minute book to record the proceedings of such meetings. This joint Board corresponds fairly nearly to the Official Board of the United Church and the Quarterly Board of the former Methodist Church.

One thing that is quite unusual—some would say irregular—in the local organization is that there has never been a Board of Trustees separate from the Board

of Managers, the Board of Trustees and the Board of Managers are one and the same body of men. We have seen in Chapter III, that the people had their own Trustees appointed before there was any minister or Session, and this Board of Trustees has continued ever since, and has been looking after the business entrusted to Stewards (managers), and to Trustees. A third of the Trustee Board retire each year, and new members are elected to fill their places for a period of three years.

In earlier chapters, chiefly those on Church Property and Church Finance, we have discussed at some length some of the work that has been entrusted to these men. We have also endeavoured to throw some light upon the workings of the session and of the Sunday School. It remains for us in this chapter to make brief reference to our Young People's Society and our Woman's Missionary organizations.

Although, comparatively speaking, there are not very many young folks in our congregation, we have quite an energetic Young People's Society. It meets once a week, regularly having a devotional programme at the first and ten or fifteen minutes of social programme at the close. On one Sunday each autumn they take charge of the evening church service in connection with the Rally Week Programme. Occasionally they conduct the Christmas Sunday evening service or the evening service on Conference Sunday. I have never yet been refused when I requested them to help out in some such way, and on every occasion the congregation and their minister have been delighted with the manner in which they carried through the duty entrusted to them. Many of us have been learning from experience that the best way to have people grow up interested in the Church's life

is to have them from their youthful years active in its service.

Perhaps the most unique feature in the local church organization at Embro is that pertaining to the Woman's Missionary Society. There are eight units of the W.M.S. in this one congregation. There is an Auxiliary and a Mission Band in the village; another Auxiliary with a Mission Band at Bennington in the north-west section of the congregation; a third auxiliary with a Mission Band at Holiday in the south-west section (about one-third of the Holiday members are from Ebenezer Church); a fourth is a Young Woman's Auxiliary. Besides these, there is the Proctor Band to the south-east of the village, and a number of our people toward the north-east are attached to the Braemar Society. This makes four senior Auxiliaries and four Bands.

These W.M.S. organizations are of considerable social and religious value in their respective communities. They welcome to their meetings the folks from all the homes round about whether they belong to the same church or not, and even if they be not actively connected with any church. What an opportunity for neighbours to have rich fellowship together and to become better acquainted with the great work in which the church is engaged. At the rural gatherings a lunch is customarily served at the conclusion of the regular meetings. Dr. W. A. McKay has told us that there was much preparation in the home of long ago prior to the meeting for Catechising—dusting, scrubbing, whitewashing and such like. We have heard of the modern housewife putting the house of to-day in order, painting, papering, decorating, cleaning for weeks before the appointed date of the local W.M.S. meeting.

I have always felt that wherever there is a thriving Woman's Missionary Society there is an excellent background for a minister's work. For there the soil is being cultivated and there we have loyalty for the church.

We would like to express in this connection, however, a hope that soon there may be closer co-operation between the executive of the General Council (Missionary and Maintenance Fund), and the officials of the Woman's Missionary Society, so that two separate allocations will not continue to come down to each congregation for the great benevolent and missionary activities of The United Church. Should the W.M.S. continue to increase their allocations, and the Missionary and Maintenance Fund continue to show a deficit, the inevitable result would be the stirring up of a feeling of resentment in the various charges that would be very detrimental to the missionary cause.

I was interested, in looking over some of the old records, to find in the General Assembly Blue Book of 1886 this minute:

On motion of Dr. Burns, seconded by James MacLennan, Q.C., the following resolution was adopted: The General Assembly would gratefully recognize the efforts of our Christian women in the advancement of the missionary cause. The Woman's Foreign Missionary Societies have made most substantial and seasonable additions to our Foreign Mission treasury, and exerted a blessed reflex influence on our Christian sisters themselves. On this the tenth anniversary of the existence of these most helpful organizations, the General Asembly desires to endorse and emphasize the appreciative estimate of the Committee, and thus, "help those women who labour with us in the Gospel," and to herald the fulfilment of the promise "God gave the Word—the women who publish it shall be a great host."

This means that, in 1886, ten years after the Women's Foreign Missionary Society had its beginning, the funds they raised were all going through the one church treasury. I am not sure that this would be the best solution of the present problem. We do not desire anything that would militate in any way against the very excellent achievements of the W.M.S. But we are convinced that something ought to be done and, if there be not closer co-operation between officials, those directing the W.M.S. policies and those directing the interests of the great central missionary and benevolent fund of our Church (M. & M.), the whole missionary cause will suffer.

Officers in Knox United Church and her respective organizations for the year 1930. The reader will bear in mind that many of these are elected annually and that they have but taken the place of others who served in like capacity, although their names are not included here.

The Session

Rev. W. D. McIntosh, chairman; James A. McDonald, clerk; Hugh McCorquodale, Smith McCorquodale, George Smith, Elmer F. Cody, Gordon Johnson, Fred McDonald, John A. Day, Lawrence McKay, Thomas Conke, Peter Smith, Robert D. Murray, L. J. Pelton.

(See portrait, page 24)

The Board of Trustees (Managers)

Burns McCorquodale, chairman; H. W. Sutherland, sec'y-treas., William McCorquodale, Norman McLeod, John McDonald, Garfield McCaul, Hugh McKay, J. G. German, Harry Birtch, W. G. Anderson.

(See portrait, page 85)

Pew Committee

John A. Day, H. W. Sutherland

Choir Leader and Choir

(See portrait, page 64)

Auditors

Donald McCorquodale, Lloyd Thomson

Sunday School and Bible Class

(See portrait, page 33)

Young People's Society

Honorary President—Rev. W. D. McIntosh
President—Hugh McLeod
Vice-President—Anna Findlay
Secretary—Margaret Sanders
Treasurer—Opal Lane
Auditors—Marion Green, Bertha Alexander
Press Secretary—Kathryn Stevens
Pianist—Edna McCorquodale
Assistant Pianist—Etta Blades
Convener of Missionary Dept.—Mina Crang
Convener of Citizenship Dept.—Marshall McCorquodale
Convener of Fellowship Dept.—Alex. Glendenning
Convener of Social and Literary Dept.—Vera Clark

Embro W.M.S.

(Organized as W.F.M.S. sometime before 1887, the year not certain)

Hon. President—Mrs. E. L. Cody
President—Mrs. J. Kennedy
1st Vice-President—Mrs. H. Atkinson
2nd Vice-President—Mrs. W. Kent
3rd Vice-President—Mrs. H. McKay
Secretary—Mrs. E. Ward
Assistant Secretary—Miss M. Smith

Treasurer—Mrs. W. S. Sanders
Organist—Mrs. J. German
Musical Committee—Mrs. G. Trenaman, Mrs. W. Dawes
Associate Member's Sec'y—Mrs. J. Innes
Missionary Monthly Sec'y—Mrs. D. Green
Strangers' Secretary—Mrs. R. N. Clark
Press Secretary—Mrs. A. McKinnon
Christian Stewardship and Finance Sec'y—Mrs. W. D. McIntosh
Foreign Secretary—Mrs. F. Holmes
Visiting and Flower Committee—Mrs. R. Green, Mrs H. McKay, Mrs. Trenaman, Mrs. D. Green

Busy Bees' Mission Band

(Organized April, 1916)

Knox Church Mission Band in 1905; dropped after several years until 1916

Superintendent—Miss Margaret Geddes
Hon. President—Margaret Sanders
President—Mary McKerchar
1st Vice-President—Elizabeth Holmes
2nd Vice-President—Ellen Sutherland
Secretary—Ilene Laur
Assistant Sec'y—Marjory Innes
Treasurer—Gladys Campbell
Press Sec'y—Helen Smith
Pianist—Gladys Campbell
Assistant Pianist—Elizabeth Holmes
Care of Birthday Bank—Agnes Boles

Bennington W.M.S.

(Sewing Guild became Auxiliary in 1921)

Hon. President—Mrs. F. Thomson
Past President—Mrs. R. M. McCorquodale
President—Mrs. L. J. Pelton
1st Vice-President—Mrs. Geo. Ross
2nd Vice-President—Mrs. M. McLeod
Secretary—Mrs. J. C. McCorquodale

Assistant Sec'y—Miss Jessie M. McCorquodale
Treasurer—Mrs. F. Thomson
Assistant Treasurer—Mrs. R. Glendenning
Press Secretary—Mrs. J. S. McCorquodale
Missionary Monthly Sec'y—Mrs. E. Mitchell
Strangers' Secretary—Mrs. Alex Pelton
Temperance Secretary—Mrs. R. Berdan
Pianist—Mrs. Roy Ross
Assistant Pianist—Mrs. John Ross

Bennington Mission Band

(Organized in 1927)

Superintendent—Mrs. Jno. Ross

President—Jean Pelton
Vice-President—Margaret Ross
Secretary—Jessie Pelton
Treasurer—Lloyd Ross
Press Secretary—Howard Pelton
World Friends' Sec'y—Jean Ross
Expense Fund Treasurer—Marie Mitchell
Pianist—Jessie Pelton

Holiday W.M.S.

(Organized in 1921)

President—Mrs. Robt. Smith
1st Vice-President—Mrs. A. D. McCorquodale
2nd Vice-President—Mrs. J. D. Hossack
Secretary—Miss Sarah McCaul
Treasurer—Miss Elsie McDonald
Press Sec'y—Mrs. Philip McDonald, Jr.
Messenger Sec'y—Mrs. Lloyd Brown
Pianist—Mrs. J. D. Hossack

Holiday Mission Band

(Organized in 1927)

Superintendent—Mrs. Frank McCorquodale

President—Ernest Wood
Vice-President—Helen McPherson

Secretary—Lenore Butcher
Treasurer—Elizabeth McPherson
Mite Box Secretary—Dallas McCorquodale

King's Daughters Mission Auxiliary
(Organized December, 1911)

Hon. President—Mrs. W. D. McIntosh
President—Mrs. Lloyd Brown
1st Vice-President—Miss Edna McCorquodale
2nd Vice-President—Miss Margaret Smith
Secretary—Miss Margaret Geddes
Assistant Sec'y—Miss Vera Clark
Treasurer—Mrs. J. McKerchar
Assistant Treasurer—Miss Marion Beagley
Sec'y Christian Stewardship and Finance—Miss Edna Munro
Assistant Sec'y Christian Stewardship and Finance—Mrs. W. Boles
Press Secretary—Mrs. J. Day
Strangers' Secretary—Miss Marion Green
Missionary Messenger Sec'y—Miss Anna Findlay
Pianist—Miss Edna McCorquodale
Assistant Pianist—Miss Margaret Smith
Flower Committee—Mrs. McKerchar, Miss Emma Pelton
Membership Committee—Misses Mina Crang, Jessie McCorquodale, Libbie Couke, Mrs. Hutchison

Proctor Mission Band

(Organized in 1921)

Superintendent—Miss Graeme McDonald

President—Margaret Masters
Vice-President—Ruth Campbell
Secretary—Elsie Heal
Treasurer—Catherine Marshall
Press Secretary—Nina McDonald

CHAPTER XV

Retrospect and Prospect

O may Thy soldiers, faithful, true, and bold
Fight as the saints who nobly fought of old,
And win, with them, the victor's crown of gold.

O blest communion! fellowship divine!
We feebly struggle, they in glory shine;
Yet all are one in Thee, for all are Thine.

—*W. W. How.*

We have come now to the concluding chapter of this portion of our review of the One Hundred Years. It is only natural for the writer to wish that he had been more gifted for the work that was undertaken, and to regret that more time was not available while carrying forward the regular duties of the pastorate. At the same time, I confess, that I have found the search into the past days of the Embro Church to be stimulating, invigorating and inspiring. It has stirred me again and again with the spirit of gratitude to God for the heritage that we have, and has moved me with a longing desire to live more nobly and more worthy of our fathers and mothers and of the pioneers in this young land. If even a part of this inspiration can be imparted to those who read these pages, they will not have been written in vain.

An amazing number have gone forth from Zorra to occupy positions of public trust and responsibility. The number that the Embro church has given to the gospel ministry is a record not easily reached or surpassed. For

many years prior to the Union of 1925 the Embro congregation claimed to have sent more men to study for the ministry than any other congregation in the Presbyterian Church in Canada. In the early nineties a calendar was prepared by the Knox Church Ladies' Aid bearing the names of thirty-eight sons of the congregation who had studied for the ministry. One of these names we have dropped from our list, for he switched off into another calling before completing his theological course. The list of the present contains fifty-three names. A few months ago we wrote *The New Outlook* giving this number, and asking whether any other congregation in The United Church could furnish an equal or greater record. To date no replies have come in, none have taken up the challenge.

A host of other professional men have gone out from the same community; presidents and professors of colleges, doctors, lawyers, civil engineers, high school teachers, members of the Senate, of Parliament and the Legislature. W. A. McKay, in his book *Zorra Boys at Home and Abroad*, has a brief life sketch of a considerable number of those whose names became prominent before the year 1900. Another author, setting himself to a similar task, could tell of many more to-day.

But, after all, we have to keep in mind that the truly great are not necessarily those who have gone away and have come into the limelight, or those who, remaining at home, have been singled out for public mention. Many of the greatest builders of the Church, the community, the nation and the Kingdom of God will never in the records of earth have their names recorded for public remembrance.

I think here of a book that was once loaned to me by

Mr. James McDiarmid of Brucefield. If my memory serves me aright, its title was *The Minister of State* and the author, Norman McLeod. The hero of the book had been a shepherd lad who rose from step to step until at last he occupied the highest position in his country's confidence, he was Prime Minister of Great Britain. One day he came back to the old home community, unrecognized by those who knew him. He went again into the fields where years ago as a boy he had tended the sheep. He got into conversation with the shepherd lad who occupied the position that he once held. The lad told him of his young hopes and ambitions and of how a boy, who had tended the sheep there years ago, had made his way toward greatness, until at last he became Prime Minister in the land. The "great" man's simple advice to the shepherd lad was, "My boy, stay where you are."

When a youth leaves the old home in the rural community, it should be because he is driven by an impelling force within, that is something more than a desire to become great. It will not do to be one of the company, that Dr. Johnson describes when he writes:

> Unnumbered suppliants crowd preferment's gate,
> Athirst for wealth and burning to be great;
> Delusive fortune hears the incessant call,
> They mount, they shine, evaporate, and fall.

It is no doubt a good thing for some of our city churches to be strengthened from time to time by new members who have been brought up and trained in the rural church. It is a good thing, too, that some of the youths, who grow up in the country, heed the call to become professional men and business men in the great centres of population. But let us not forget, that true worth may, and should,

still abide in the old farm home where parents and grandparents lived in the days that are past.

For the church of to-morrow, as for the church of yesterday, we will need devoted, prayerful men and women. The whole membership of the church, active in carrying out her mission, alone can insure her future. The most notable feature of the past hundred years of Church life in Embro has been the loyal support of the great company that have been active in the church's service. Almost every chapter of our discussion has revealed this fact. And we have faith in the rising generation; we believe the "good days" are not all "olden days" for Knox United Church, Embro.

The "men's day" at the Communion season is a thing of the past; the "class meeting" and the "camp meeting" of the Methodist Church are gone; the type of prayer meeting described in a former chapter, where laymen figured so prominently, is all too rare. What is to take their place in the coming days? Is it the Men's Brotherhood, with possibly the prayer meeting as part of their programme? So far, the idea of the Men's Brotherhood has failed to receive general support. The women of the church have, regularly, their own separate meetings for worship, fellowship and discussion, chiefly in connection with the Woman's Missionary Society. Were the opportunity for lay expression of the religious life within the church more carefully safeguarded or more ardently taken advantage of; and were the church less given to sectarian rivalry, there would doubtless be less call for the formation of so many men's organizations outside of the church, philanthropic, brotherly and with a religious flavour.

Recently I heard William Mann, past-President of the

Lay Association of London Conference, who has visited many centres during the past year, state that he found among the laymen that which stirred within him great hope for the coming days, the laymen are ready to serve the Church. Recently, too, Dr. Duncan McLeod of Formosa has stated, that, more than on any previous furlough, he has found the people of the church waiting and watching and ready to be led by the Spirit into a new day of consecrated endeavour for the Kingdom of God. May it be so!

Have we not in our sessions—in our elders, duly appointed to the spiritual oversight of our congregations, the key to unlock the treasure-house of God? If these men give leadership by carrying out faithfully the duties entrusted to them what great things will be accomplished for the kingdom of righteousness, joy and peace! Professor D. L. Ritchie, D.D., has well said in a recent article:

New occasions teach new duties, and a new day calls for new methods, but there can be no change in the spirit of devotion except to deepen it, and no change in Christian zeal except to quicken it. The need for Christian witness —bearing is always urgent, the call for more and better Christian teaching is always with us, and the brave application of Christ's spirit to all the duties, offices and relationships of daily life was never more needed than to-day. For such things a one-man ministry is altogether inadequate in any parish, and the eldership must take up again its high privilege and duty of actively and co-operatively caring for spiritual things.

CHAPTER XVI

The Methodist Church in Embro

Give me one hundred preachers who fear nothing but sin and desire nothing but God, and I care not a straw whether they be clergymen or laymen; they alone will shake the gates of hell, and set up the kingdom of heaven upon earth.—*John Wesley.*

God buries His workmen but carries on His work.

A strong point in Methodist practice has been the activity of the laymen. This feature has made a powerful appeal to the enterprising youth of this new land. It has helped to increase the number of the members and adherents of the Methodist Church in Canada. The multitude of believers setting themselves to bring the kingdom of heaven upon earth leads them to reach out if possible into every community of this broad Dominion and sends them forward on Christ's mission to the uttermost parts of the world.

We have already observed that some of the earliest settlers of Zorra were Methodists, many of them of United Empire Loyalist stock. We have seen, too, that they had established regular services and Sunday Schools before the year 1824. We have outlined briefly the conditions of pioneer life, conditions shared alike by Methodists and Presbyterians of Zorra. Much that has been said in the former part of this book about various religious and church activities, such as family worship, Sunday Schools, church music, church finance and the

like, would apply to both sections of the church. There is no need to repeat the discussion in this chapter.*

The prayer of these pioneers of Zorra was, "Except thou dost go with us, carry us not up hence." They forsook not the assembling of themselves together, the Bible was their text book, the Wesleyan hymns their songs of devotion.

The circuit minister would be with them about once a fortnight, for his parish covered a very wide area. It included the territory extending over about forty miles of country, reaching from Ingersoll to St. Mary's, at a time when these centres of population hardly had an existence. From community to community he passed on horseback along Indians trails, carrying in his saddle bags Bibles, hymn books and other guides to the truth for distribution among his flock, meeting with the people for public worship on week days as well as on Sundays, making the round of his appointments once every two weeks. Services were held in barns, houses or schools as opportunity afforded. In addition to these gatherings, on stated Sunday afternoons the scattered Methodist

*It is only fair, however, to state that our plans have been very much altered since we first began to prepare a book that would be a souvenir of the Centennial of Knox United Church, Embro. Our first thought had been to have chapters composed by a number of persons, dealing with different periods and phases of church life in Zorra during the past hundred years and more. With this end in view, the old veteran preacher, Dr. W. T. McMullen of Woodstock, had written one article for the proposed book. Dr. R. P. McKay, whose boyhood and youth were lived here, was preparing to make his contribution when a year ago he was called to pass through the portals of death. Among the papers in his study, there were three outline sketches with headings of paragraphs. These he apparently intended to make into three separate chapters for the book. But there was nothing developed sufficiently for us to get any help from it. Moreover, we had hoped to have the story of Methodism in Zorra written by someone who had been more or less in touch with the Embro Methodist church through the years. We appointed a committee to gather material of interest. But many of our plans we found were not practical, and we have been obliged to change them. The result has been a book of a somedifferent character from what was at first anticipated. Material for this present chapter has been secured partly from Mr. Elmer Cody and Mr. Thos. Couke assisted by Mr. A. McKinnon, and partly from an interesting account of Pioneer Methodism in Zorra written over thirty years ago by Dr. W. A. McKay. Unfortunately, most of the church records have been lost, and those that are available are nothing more than notes furnishing but meagre information.

families were accustomed to meet and join in a "love feast," followed by a class meeting at which the class leader presided.

Of the early days Dr. McKay writes:

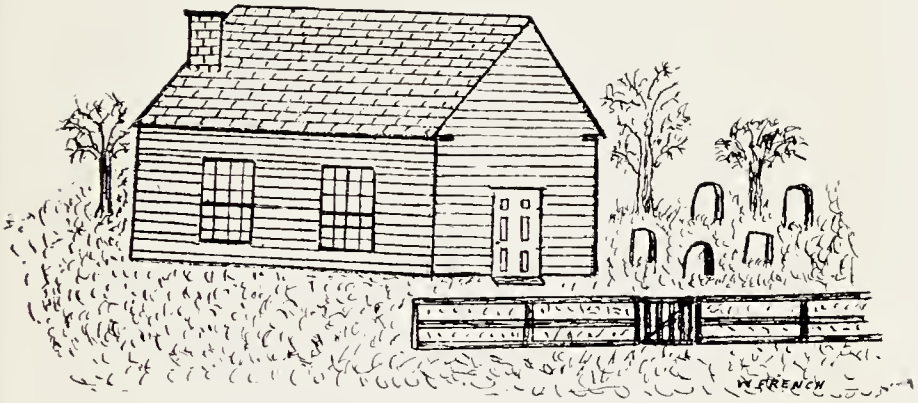
Rev. Mr. Corson was the pioneer Methodist preacher of Zorra. A man of Pauline type, he counted it no hardship to journey from dawn to dark in the bitter cold of a Canadian winter, making his way through unbroken country, often with no path but a forest "blaze" that he might speak a few words of cheer to the handful of people awaiting him at his next appointment.

Following Mr. Corson came Rev. Edmund Stoney, a faithful preacher, in whose earnest nature ran a quaint vein of humour. . . .

Rev. Mr. Armstrong, the third regular minister, was of a deeply spiritual mind. Often the congregation waited him, while he, outside on his knees, pleaded for the Spirit's presence, without which he could never preach. Then when his prayer was answered, and he re-entered the building, it is said that none could listen unmoved as with his heart burning with love to God and man, and his face all aglow with the very light of heaven he told the story of Jesus and His love.

He was succeeded by Rev. Mr. Petit, and later, Rev. Mr. Holtby, Rev. Mr. Gray, Rev. Mr. Wakefield, Rev. Mr. Kennedy had in turn charge of the circuit.

Zealously as these devoted Christians worked, so large was the field and so scattered the people that little could have been accomplished had it not been for the help given by the local preachers, or class leaders as they were more familiarly called. Prominent among these was Thomas Brown of East Nissouri. He was of peculiarly joyful nature, ever living on Pisgah's height, and commonly known as "Great Heart." At the love feast, it is said, his voice was always raised in thanksgiving. He was a universal favourite, and so successful was he as a preacher that at length he was ordained. After his death a memoir of his life was published in book form.



The Methodist Church (Frame)

The Methodist Church (Brick)

Another highly esteemed class leader was George H. Harris. He was specially gifted with the Spirit, and this appeared in his prayers. It is said by one who can recall his teaching that "at prayer meeting he seemed to be in the immediate presence of the Holy One and to lift others with him."

Frequently on the Sabbath, Mr. Harris preached on the 16th line, East Zorra, riding in one day the entire distance there and back to his house, a distance of about forty miles. Once when asked by a friend if he did not feel the journey wearisome. "Long!" he exclaimed, "I never find it so; I spend the time in prayer and meditation and the distance seems as nothing."

Other local preachers were Isaac Burdich, John Symons, Horace Dean (who afterward entered the ministry) and Alexander Nasmyth.

This last mentioned was a native of Scotland and an active member of Knox Church, but he was a good friend and valued helper in the Embro Methodist church as well. He was one of those who helped to pave the way for a better understanding and a more Christian relationship between these congregations. At his death, in 1846, a biographical sketch of his life appeared in *The Christian Guardian.*

Another worker who seems to have had a marked influence for good on that early pioneer community was Miss Nancy Brink—perhaps the first school teacher in Zorra—who in 1824 taught in a log schoolhouse on the side line south of where Embro now stands. She is reputed to have been an earnest active Christian, a member of the Methodist Church, who used her influence to bring her pupils to give themselves to their Saviour.

Occasionally a Methodist family on coming to Zorra united with the Presbyterian congregation, that they might enjoy more regular church services, and meet in

public worship with a greater number of their neighbours, but, generally speaking, the Methodists and Presbyterians in the early years were not on very friendly terms with each other. The Methodists spoke of the Presbyterians as being cold and formal and their ministers as dry preachers; the Presbyterians in turn rather despised the Methodist brethren and referred to them as "puir Methody bodies." With the passing of the years this feeling of ill-will has gradually died away until at length, realizing that their interests and needs are common, they have joined hands to support each other and carry on the Master's work together.

For many years in Zorra two branches of Methodism were at work the Wesleyan and the Episcopal. These two and the Baptists held regular services in the school house at Cody's Corner, usually taking Sunday turn about. Mr. Beardsall, "Father Beardsall" as he was commonly called, was a lay Baptist preacher who lived south of Ingersoll, and came regularly to hold services at Cody's Corners without receiving any remuneration for his services. He is still well remembered by several of the older members who were accustomed to worship there in the days of youth. In Embro the Wesleyans met at first in the school-house, afterward in the Temperance Hall, the upper storey of a frame building that stood at the corner of Commissioner and Argyle Streets.

We have seen that in the Presbyterian Church there were many unions leading up toward the last great Union of 1925. Indeed, the Presbyterian Church in Canada was itself a united church, the result of at least nine unions that brought together nearly two dozen separate units and groups. So it was with the Methodist Church. It was the result of eight unions that brought together

some sixteen separate bodies. In 1874 there was a union in which the Wesleyans were involved when the Conference of Wesleyan Methodist Church in Canada, the Canada Conference of the Methodist New Connection and the Wesleyan conference of Eastern British North America United and the Methodist Church of Canada came into being. Then, in 1884, this Methodist Church of Canada united with the Episcopal Methodist Church in Canada, the Primitive Methodist Church in Canada and the Bible Christian Church to constitute The Methodist Church. This union brought together the Methodists of Zorra into one group. The Quarterly Board of the Methodist Episcopal Church, Embro circuit, had, in 1883, voted unanimously in favour of this union. A few of the members and adherents were opposed to it and held out for a time but eventually all went smoothly.

On the corner of the side-line south of the village of Embro the Methodist Episcopal Church purchased, in 1840, a lot of ground for a church site and cemetery. It is likely that the people had started to use these grounds as a burial place years before this purchase, for on one gravestone we read the inscription, "Mary Vanslyke, died 1836." In 1854 the first Methodist Episcopal chapel in the township was erected on this plot of ground. It was a frame building forty by fifty feet and capable of seating about two hundred persons. It was the meeting house of the Embro congregation for twenty-one years. It was then sold, and removed to the village, where it still may be seen in use as a barn at the Albion Hotel. Those who took an active part in the church's life during these twenty-one years, and still have descendants in the community, were: Joshua Youngs, Thomas Couke, John Couke, John Wilkerson, J. Pelton, Ralph Kent, J. Symons

and Hugh McBurney. The ministers in charge during the same period served in order as follows:

Rev. J. W. Byam
Rev. A. Huntsbergher
Rev. W. L. Brown
Rev. Henry Jones
Rev. David Culp
Rev. A. E. Griffith
Rev. B. Bristol
Rev. W. Graham
Rev. J. Wood
Rev. J. W. B. Johnson
Rev. B. Bristol
(and M. Wilder Ass't.)
Rev. W. Fansher
Rev. John Reynolds
Rev. J. B. C. Moore

Only one of these ministers, Rev. W. Fansher, is still living. He is ninety-two years of age and resides at Aylmer.

In those days the minister received from three to six hundred dollars per year. It was a big advance over which was paid in the first days of settlement when the minister's stipend was but twelve dollars per month. A presiding elder was accustomed to visit the church four times a year. He acted as chairman at the Quarterly Board Meetings on Saturday or Monday, and preached and administered the Sacrament on Sunday.

Camp meetings in the district once a year were common. They would last from one to two weeks. Great crowds would congregate, some out of curiosity and many moved by the spirit of true devotion. Men would erect tents and borrow lumber from some near-by sawmill to build a platform and seats. At some of these meetings a goodly number of young people would come forward to confess for the first time their personal faith in Jesus as Saviour. In the members' register-book there appears a list of fourteen names of persons who were led to confess Christ at the camp meeting at Lakeside, in 1881. The names of several who are still with us are in the list.

At camp meetings some were wont to become very excited and vehement in exhortation. It is stated that one man, Mr. John Brown of Nissouri, could be heard at least a mile away. The last of these camp meetings to be held around these parts was held on M. S. Fraser's farm, Youngsville, fifty-three years ago.

The new church was an up-to-date brick edifice erected in the village in 1874. Rev. B. C. Moore, the minister in charge, gave much of his time to the work and made many valuable suggestions. Mr. John Couke was one of the foremost in getting the material on the ground for the new building.

This church was the place of worship for the Methodists of Embro for about fifty years. It was sold before June 10, 1925, to the village of Embro. A new wing was added and alterations made to fit it for school purposes. Since then it has been serving as a Continuation School for Embro and the surrounding community.

The first parsonage in the village was the house situated immediately west of Knox Church on Kincardine Street, where Mr. W. J. Campbell at present resides. The second parsonage was brought from Mr. Dexter Day, in 1892, and is the present home of Mr. and Mrs. Hugh McKay.

For many years the Embro circuit included appointments at Brooksdale, Harrington, Townline and Bennington. The Townline appointment was connected with Embro from the year 1854 until 1915; their church was built in 1861. Brooksdale was attached to Embro from 1854 until 1881 when it was dropped, it was taken on again after the union of 1884 and was continued until 1914. For many years services were held in the school house; the church (M.E.), at Brooksdale was used as the

meeting place from 1870 to 1881; after 1884 the brick building, built by the Wesleyans, was the meeting place until 1914. Harrington was associated with Embro from 1870 until after the union of 1884. Bennington was connected from 1867 to 1876.

We record here the names of the pastors from the time the brick church was built until 1915:

Rev. B. C. Moore
Rev. H. Locke
Rev. M. H. Bartram
Rev. R. I. Warner
Rev. G. K. Fulcher
Rev. A. Scratch
Rev. Mr. Fair
Rev. Charles Lake
Rev. J. W. Sanderson
Rev. A. McKibbon
Rev. E. Kershaw
Rev. J. A. Jackson
Rev. Mr. Smith
Rev. S. L. Toll
Rev. J. E. J. Millyard
Rev. Fred Langford
Rev. W. A. Finlay
Rev. J. M. Baugh
Rev. W. B. Osborne
Rev. J. R. Peters

Two of the pastors, Rev. J. W. B. Johnson and Rev. J. A. Jackson, died while in charge of the Embro circuit.

In connection with the World War of 1914-1918 the Embro Methodist Church played a heroic part. The Roll of Honour, bearing the following names, will call up vividly to many a reader the story of those eventful and anxious years:

Sgt. Roy Porter
Pte. Lloyd Porter
Pte. Hugh Pascoe Peat
Pte. George Youngs
Pte. Joseph Duffield (missing)
Pte Samuel Andrews
Pte. Lorne Williams (died)
Pte. Bruce Parker
Pte. Frank Higgins (killed)
Pte. Reginald Williams
Pte. Oliver Cromwell
Pte. Louis S. Ball
Pte. Charles R. Gower
Pte. George A. Gower
Nursing Sister Edith Lindsay

In the year 1915 Embro became a part of the Beachville circuit, belonging to the Hamilton Conference, and it remained in this connection until the union of 1925.

The ministers during this period were Rev. J. F. Kaye, Rev. J. W. Kitching and Rev. G. C. Raymer.

Early in 1925 a kindly invitation was received from Knox Church, inviting the Methodist congregation at Embro to unite with them where the United Church in Canada would come into being.

At a meeting of the Methodist congregation, held April 28, 1925, it was unanimously decided to accept the invitation of Knox Church. The formal reply of acceptance, sent on May 29, was signed by Rev. G. C. Raymer, who was the minister in charge, and W. R. Trenaman, secretary.

For the closing services in the Embro Methodist Church, Rev. Fred Langford, Professor of Religious Education, Victoria College, Toronto, a former pastor, was present and preached morning and evening to large congregations giving inspiring and appropriate messages. In the evening the services at the two other churches were cancelled, and the meeting was held on the church grounds, the building being unable to accommodate the crowds. During his address Mr. Langford drew attention to the very remarkable record of Mr. E. J. Cody (deceased in 1928), who in the last fifty years was present at the Methodist Church to hear the first and last sermon of every minister that had been stationed on the Embro circuit.

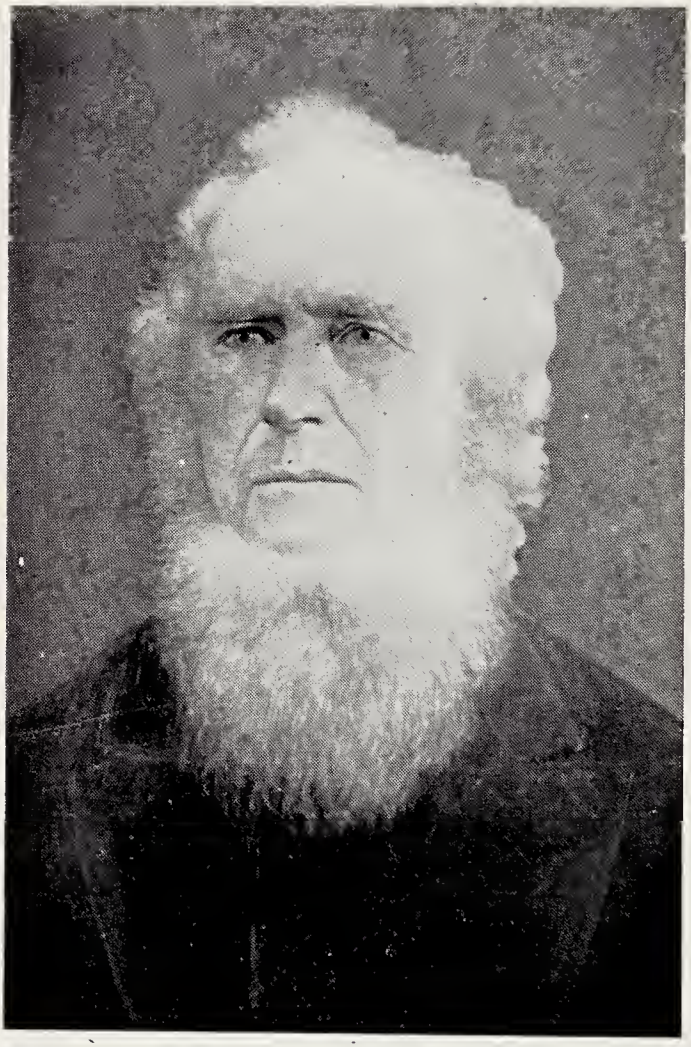
For the next few months of 1925 the officials of the Methodist Church worked along with those of Knox Church, Mr. E. L. Cody and Mr. Thos. Couke serving on the Session and these two along with Mr. John Lindsay

serving on the Board of Managers. Before the end of the year Mr. Cody and Mr. Couke were regularly elected and ordained to the eldership. At the annual business meeting in January John Blair and Gordon Johnson were elected to the Board of Managers.

And is this then the end of the Methodist Church in Embro? Not at all. The name is changed but the spirit lives on. It is not a death we are here recording but a marriage. The Methodist congregation continues its mission in the new relationship. May it be that all that was best in the former Methodist Church and in the former Presbyterian Church and in the former Congregational churches will find embodiment in The United Church of Canada, that the church of to-morrow may be better still than the church we had so loved in days that are past. Enriched by the coming together of the two tributary streams of religious life in 1925, may the new congregation of Embro, Knox United, go forward to a glorious future in the coming new day.

Like a mighty army
  Moves the Church of God.
Brothers, we are treading
  Where the saints have trod.
We are not divided,
  All one body we
One in hope, in doctrine,
  One in charity.

Onward then, ye people!
  Join our happy throng;
Blend with ours your voices
  In the triumph song,
"Glory, laud and honour
  Unto Christ the King."
This through countless ages
  Men and angels sing.



Rev. Donald McKenzie

CHAPTER XVII

The Seven Ministers

DONALD McKENZIE
1835-1872

Rev. Donald McKenzie was born at Dores, Inverness, Scotland, on August 28, 1798. At the age of sixteen he began to teach a public school. He took a thorough course of study in the University of Aberdeen and afterward in Edinburgh Divinity School under the famous Dr. Chalmers.

On December 23, 1833, at the request of the Synod of Ross and as a result of much prayerful consideration, he determined to come to Canada to minister to his fellow countrymen. On April 16, 1834, he was ordained by the Presbytery of Dingwall in the presence of the Synod of Ross. On August 18, 1834, he arrived at Squire Gordon's in Zorra. In June of the following year he was inducted as the first pastor of the Zorra congregation. He was married in 1838 and Mrs. McKenzie proved a "helpmeet indeed, of loving heart, refined and cultured mind, of gracious bearing toward all, to husband, family and friends." They had a family of three boys and three girls.

Space will not permit here to tell of his fruitful ministry in this his only charge. Some of the results of his labours may be judged from a reading of the foregoing and succeeding chapters of this book. Rev. Dr. W. A. McKay and Mr. W. A. Ross have each given a little sketch of his life. In Professor J. T. McNeill's book *The Presbyterian*

Church in Canada, 1875-1925, there are portraits of nine "Eminent Pastors and Leaders" and Rev. Donald McKenzie is one of them.

Permit me to quote from the testimony of the late Sir G. W. Ross, one time Premier of Ontario:

The Rev. Donald MacKenzie, of Zorra, was one whose personality I can also recall most vividly. I remember distinctly a sermon preached by him—it must have been in the early fifties—from that sublime passage in Isaiah: "They that wait upon the Lord shall renew their strength," etc., and I think I can still hear the tumultuous eloquence with which he set forth the glory of that strength and the overwhelming power it gave to those who possessed it. Mr. MacKenzie's delivery had one peculiarity. While in his exordium he was argumentative —speaking quietly and apparently hesitatingly—as he proceeded he gained strength as a river does in the multitude of waters that are poured into it. Step by step the volume became stronger as he approached the peroration —a peroration that was sometimes almost terrific in its earnestness and elocutionary force. When he reached the climax he suddenly ceased as a roman candle seems to explode when it has reached its maximum height, and then in the quietest tones, as if exhausted nature could do no more, he uttered a short prayer.

Mr. McKenzie resigned his charge at Embro, in 1872, and retired to Ingersoll where he died April 8, 1884, in the eighty-sixth year of his age.

We are indebted for the following article from the pen of the "grand old man," Rev. W. T. McMullen, D.D., of Woodstock, a personal acquaintance and friend of Mr. McKenzie. Dr. McMullen, if he be with us until next May, will be 100 years of age.

MEMORIES OF REV. DONALD McKENZIE, FIRST MINISTER OF KNOX CHURCH, EMBRO

By Dr. McMullen

I became acquainted with Rev. Donald McKenzie in the summer of 1856: I was licensed by the Presbytery of London, and he and I were co-Presbyters when I became minister of Millbank. London Presbytery then included all the region from Woodstock to Sarnia and north to Southampton. At a students' missionary meeting in Knox College a freshman, making an attempt at public speaking, perpetrated a descent from the sublime to the ridiculous by saying: "Look at India, look at China, look at the London Presbytery!" In 1856 Mr. McKenzie was a fine figure, tall, muscular, well-built, the picture of manly vigour. As a preacher he delivered his message with spiritual power and impressiveness; and it was the pure and glorious Gospel he preached. He was a man of peaceful and amiable temperament. The Rev. Daniel Allan of North East Hope, a very intimate friend of Mr. McKenzie, said he never saw him in a towering passion but on one occasion. He and Mr. McKenzie were sent by the Presbytery of London on an exploring expedition through the new settlements to the north; and stopped for dinner at a wayside tavern. After dinner Mr. Allan took a seat on a log under the shade of a tree and left Mr. McKenzie talking with the tavern-keeper. Their conversation turned on the subject of church and state. The tavern-keeper was a violent voluntary. Mr. McKenzie asked him how he thought ministers should be supported? He replied: "By alms and charities and other benefits." Mr. Allan said he never saw Mr. McKenzie more excited. Of course, it was long before the

Disruption. Mr. McKenzie had a keen sense of humour. He could tell a good joke and enjoy a good joke. He and I and a Rev. Mr. M—— who preached in Gaelic met at Mr. Allan's on a Communion occasion. We three were put into a large bedroom in which there were two beds, a large double bed and a small single bed. I took the single bed. In the morning when we were dressing Mr. M—— asked Mr. McKenzie:

"How did you sleep, Mr. McKenzie?"

"Not very well, sir—not very well, sir," Mr. McKenzie replied.

"Oh, why was that?" Mr. M—— asked.

"Well, you snore, sir."

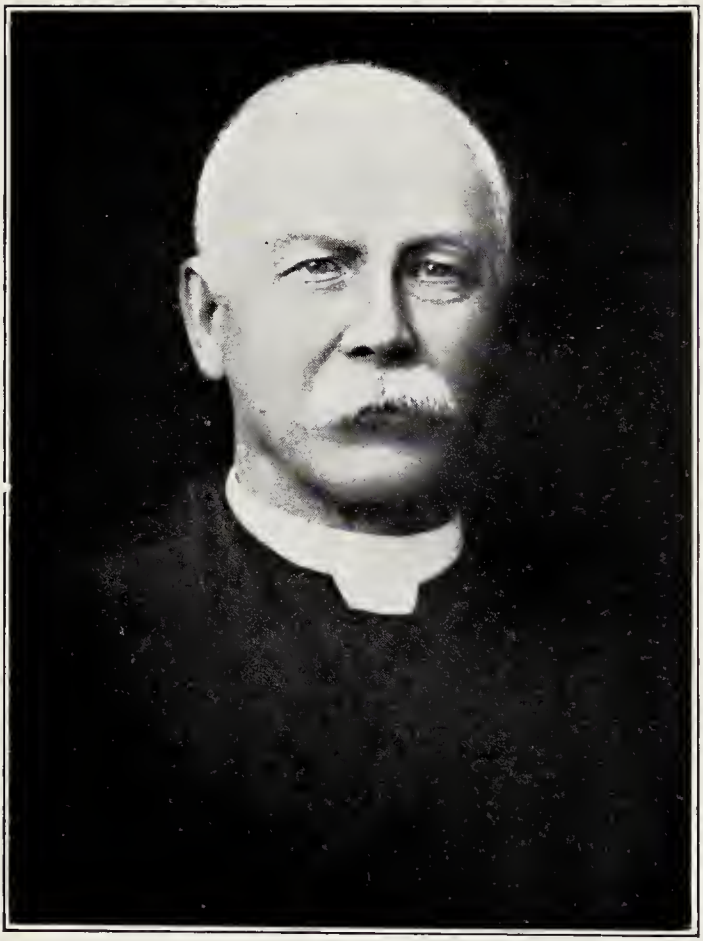
"Oh, I don't snore," Mr. M—— replied.

"Oh yes you do, very loud," Mr. McKenzie replied. "Do you know the philosophy of snoring?"

"No," said Mr. M——.

"Well," said Mr. McKenzie, "snoring is the spontaneous escape of malevolent feelings that had not found expression in words throughout the day."

I never forgot Mr. McKenzie's clever definition of snoring. Mr. McKenzie was held in very high esteem by all his brethren. His noble, sterling character, his agreeable disposition, his high sense of honour, and his devout spirit as a Christian minister commanded for him high appreciation on the part of all who knew him. That he stamped his influence very profoundly on the people of Zorra is evidenced by the fact that more young men belonging to Knox Church, Embro, devoted themselves to the Gospel ministry than in any other congregation in all Canada. So far as I am aware, fifty-three young men of Knox Church, Embro, have studied for the gospel



Rev. G. Munro, M.A., D.D.

ministry. I question whether there is any congregation of any denomination in all Canada that has made such a record in that regard as Knox Church, Embro.

GUSTAVUS MUNRO
1873-1891

On August 19, 1873, Gustavus Munro was ordained and inducted by the Presbytery of London as minister of Knox Church, Embro, as successor to Rev. Donald McKenzie, who on that occasion offered the ordination prayer. The newly-inducted minister had graduated in the spring of that year from the Presbyterian College, Montreal, and three years previously had taken his B.A. and M.A. degrees at McGill University. On the week following his induction he was married to Mary McCuaig, daughter of Finlay McCuaig, of his native County of Glengarry, and they took up their residence at the Embro manse where they lived for eighteen years, and where their family of six children were born.

Gustavus Munro came of a godly ancestry. His grandfather, Gustavus Munro, was a remarkable character in the religious life of Sutherlandshire in Scotland. A man of humble station and without education, he acquired such a firm and intelligent grasp of the Scriptures and became so well posted in the Puritan theology, and withal so marked by deep piety, that he became a recognized leader in the eldership of the church over a wide area, and made an impression on the religious life of the district that remained for many years after he passed away. Among a series of sketches of "The Men of Sutherland" appearing in the *Record* of the Free Church of Scotland some twenty years ago, was one devoted to "Havie Munro."

"Havie" was an abbreviation of Habbaidh, the Gaelic for Gustavus, and was the name by which he was familiarly known. This sketch described him as one of the foremost of the men of Sutherland. His eldest son, George Munro, came to Canada as a young man and settled in the County of Glengarry at Dalhousie Mills. George Munro was true to the traditions of his father in the new home which remained a centre of true Godliness in the community as long as he lived. The eldest son of that home was Gustavus Munro, who in 1873 came to Embro as minister.

The writer recalls having often heard him tell of his arrival in Woodstock and his journey out to Embro in the company of D. R. McPherson and Captain Gordon, and particularly of his impression of the beautiful hills lying south of the Governor's Road as they drove along.

He came to a task in Zorra which was much to his liking. He was young and blessed with a magnificent physique. He had been reared on the farm and had made his own way financially through college. Hard work had no terrors for him, so he threw himself into the work in Zorra with enthusiasm that never abated. The people of Zorra were his own folk and he loved them from the first, and to the day of his death.

For many years he had three services on Sunday, two in English and one in Gaelic with a Sunday School and a large Bible class in the afternoon. The evening meal at the manse on Sunday was generally after the evening service and after that the man who had four services relaxed himself by spending another hour drilling his children in the Shorter Catechism and instructing and questioning them in the historical parts of the Bible.

The task of pastoral visitation, prayer meetings,

communions and funerals, and responding to the calls of his neighbouring ministers was tremendous when looked at from these latter days of fine roads and motor travel. Horses broke down under the strain and buggies and buckboards went to pieces, but the minister went on. No man ever loved his work more than he did. He never expressed any envy of any man in any other calling in life.

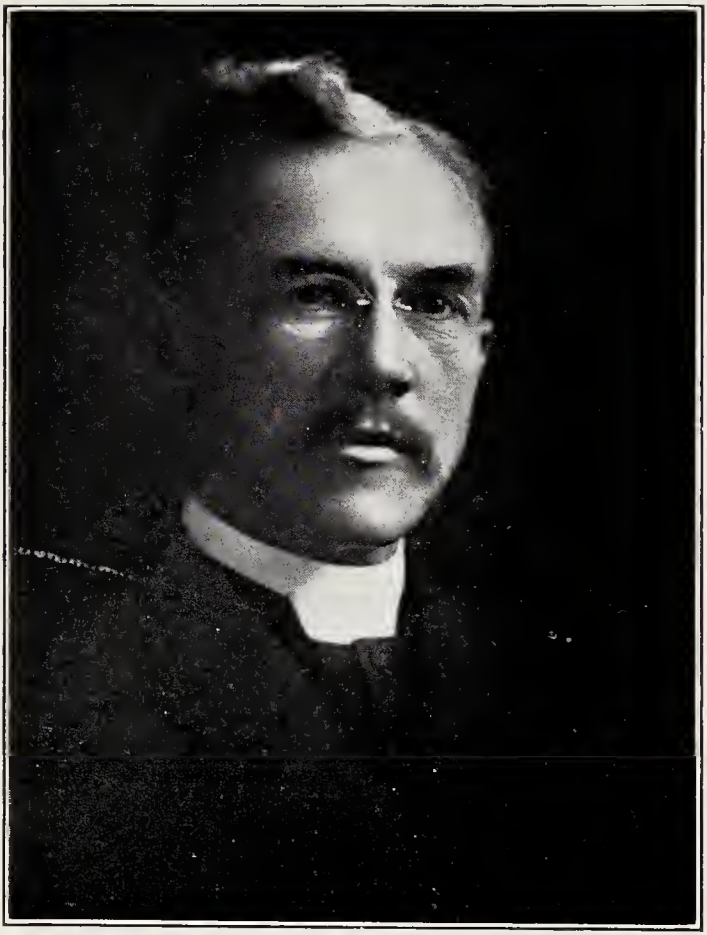
Among the impressions of his character left upon the mind of the writer, the foremost was his consciousness of God. There was nothing in all his life that was more real to him than the presence of God in his life. To his most intimate acquaintances he loved to tell of the hand of God in countless experiences of his life, even in many disappointments. God was in it all and made everything work out together for good. One of his finest habits was letter writing. Rarely did he hear of an important event, of joy or sorrow in the personal or family life of distant acquaintances without seizing the earliest opportunity of writing them, and in these letters he used to seek to help others by telling of what God had done for him.

The most wonderful thing in all his life to all who knew him best was his habit of prayer; not only in his public ministrations, and pastoral work and family devotions, but his own private intercourse with God. The members of his family learned in childhood to respect the closed study door. They knew that their father was alone with God. And when any one was leaving the household on a journey, the very last thing before departure, when the carriage was at the door, all were assembled and went down on their knees together and the blessing and protection of God were sought, and a similar scene was enacted as soon as possible after home coming.

In 1891 Dr. Munro was called to Guthrie Church, Harriston, where he ministered until 1898 when he accepted a call to Ridgetown. In 1906 he went to Bethel and Bryanston in London Presbytery. In these pastorates he laboured with all the enthusiasm and devotion that marked his Zorra days. In 1900 he was honoured by the Synod of Hamilton and London with the Moderatorship, and in the following year Montreal College honoured him with the D.D. degree. He was grateful for these honours and bore them with characteristic modesty. In all his pastorates he was readily granted and encouraged to take holidays and he did so frequently. He spent three months in Europe during his Zorra days, but his holidays were not such as most of us would choose. They were full of ceaseless activity. He never could reconcile himself to a summer resort. He used to say that he was never so happy as when working hard and if he harboured any dread of the future it was that in his old age he might have a period of inactivity. But God was good to his servant. When he retired to London, in 1913, he was appointed assistant pastor at St. Andrew's Church, and no man could be happier than he was, going about the city ministering to the sick and shut-ins.

On the last Sunday of his life he preached in St. Paul's Church, Ingersoll. On the following Saturday morning, November 25, 1916, he rose early, preparing to go back to Ingersoll for Sunday. A sudden distress seized him and in a few moments he passed away. Truly he "walked with God and he was not, for God took him."

G. M.



Rev. G. C. Patterson, M.A.

G. C. PATTERSON
1872-1907

The third minister of Knox Church was Rev. Gilbert Currie Patterson, M.A., who was called in 1892, and continued in the pastorate of the Church until his resignation, on account of ill health in 1907.

Mr. Patterson was born at Collingwood, Ontario, in 1853. He matriculated at the local High School in 1874, and became a student at Queen's University, securing the degree of B.A. in 1878. In 1800 he graduated from the Faculty of Theology, Queen's University, and that same year was granted his M.A. degree.

He was inducted into his first charge at Summerstown, Glengarry Presbytery, in 1880. After three years he was called to Knox Church, Beaverton, and four years later to Chilliwack, B.C., of which church he was first minister. Thence he returned East and, in 1890, became first minister also of St. Enoch's Church, Toronto. From Toronto he came to Embro.

After leaving Embro Mr. Patterson, seeking better health, moved to California, in 1908. The change was a fortunate one, and feeling much improved he accepted the pastorate of the Presbyterian Church in Hollywood, a suburb of Los Angeles, in 1909. His work there was eminently successful, but the pioneer instinct that moved him in 1887 and 1890, to take up new congregations was still strong in him, and, in 1911, he gave up his prosperous charge to found a new one in Wilshire, another suburb. This is now a very large church. He continued there until his death in December 8, 1918. He was buried in Cataraqui cemetery, Kingston, beside his first wife, Mary Sherlock, who died when Mr. Patterson was in

Toronto. His second wife, Isobel McInnes, came with him to Embro as a bride. She is now living in Detroit. Her kindness particularly to members of the congregation when in trouble, and her thoughtfulness in remembering the old folks will not soon be forgotten. Embro people well remember the daughter and son, children when they came to Embro. Florence is married and living in West Texas. Gilbert, after a very successful teaching career, for several years lately on the staff of Regina Collegiate Institute, has this year accepted the position of Educational Representative on the staff of the Ryerson Press, Toronto.

The name of Rev. G. C. Patterson awakens choice and fragrant memories in the minds of those who worshipped in Knox Church while he was minister. The services he conducted were marked by dignity and a deep seriousness. His sermons were of a high order, thoughtful, carefully developed, vital. He had the courage of his convictions, as of a man who in his own soul walked with God. The wider work of the Church he kept well before his people—he was for some years a member of the Foreign Mission Board. As a pastor he was conscientious and devoted, very sympathetic to those in any kind of trouble. He did his best to stimulate the neighbourhood prayer meetings and attended them as he was able. In the young people he was specially interested, very kindly as he welcomed them into church membership, and keen to find chances to develop a desire for higher education, especially to encourage any young men who had thought of the ministry as a life calling. It is known that everywhere he went he made warm friends, because he himself was so good a friend.

In his years at Embro he built faithfully and well,

Rev. James Barber, M.A., B.D., Ph.D.

sparing no sacrifice, and never losing sight of the one sure Foundation. Community and church have had great reason to thank God that such a scholar and gentleman, such a pastor and preacher, such a counsellor and friend was sent to live and serve so many years in their midst.

R. J. McDonald.

JAMES BARBER
1907-1910

"The light of good men shines out bright." Thus does Dr. Moffatt translate Prov. 13: 8. That thousands knew Dr. James Barber to be a good man, who can doubt? And who that knew him can doubt the bright shining of his life?

He was born in Nichol Township, County of Wellington, June 21, 1865. His parents came to Canada, along with many other Aberdonians, about 1850, and settled near Elora and Fergus. When James was just a lad of six years his father died, leaving his widow with nine children, five boys and four girls. This misfortune meant that the children had to depend on their own efforts. James being the youngest boy was encouraged by his eldest brother to seek higher education. He graduated from the Fergus High School, attended the Mount Forest Model School and became the teacher of the Youngsville Public School, in Oxford County. During the four years he taught at Youngsville, he saved one thousand dollars in order to take a university course and later study law. In 1891 he entered the University of Toronto as a student in Natural Science, but in his second year changed over to Political Science, which was the earliest one could enter that course in those days. The summer vacations

were spent in teaching in Grey County, and it was while teaching during his fourth year that Rev. Crawford Tait (a student missionary at Keldon), persuaded him to teach a Bible Class, and in other ways influenced him so that he felt called to the ministry. Hence on graduating from the University in 1895, he entered Knox College instead of Osgoode Hall.

During his first year in Knox, he wrote off his M.A., and in his second and third years took the full LL.B. course as an extra. Unforeseen circumstances prevented him writing on the LL.B. examination. In 1898 he graduated from Knox College, and was ordained and inducted in the Forest Presbyterian Church on November 1st of that year.

Four years later he married E. Adelaide Tennant, B.A., of Toronto, and shortly afterward was called to St. Andrew's Church, Arthur, where he carried on a successful pastorate for four and one-half years. In 1907 the congregation of Knox Church, Embro, which Mr. Barber had attended as a teacher, called him to be their minister. So happy had his teaching experience been in Youngsville that, much as he disliked leaving Arthur, he accepted the call and rendered three years of faithful service to that noted congregation. Then came the invitation to Niagara Falls, unsought and unexpected. It was undoubtedly a call from God Almighty, and as such he considered it. May 29, 1910, saw him settled in St. Andrew's Church, Niagara Falls. There he laboured, the servant of the people, helping the needy, comforting the sorrowing, faithful in his work as an able preacher and devoted pastor, until his Master called him home October 11, 1928.

Under his care both St. Andrew's Church and its

minister grew to be a power in the community. The whole city loved and admired him. His congregation grew from 275 members to nearly eight hundred. He saw to it that all ages had their church activities, and his success with young people was a noted feature of his ministry in every charge. During his illness none were more frequent visitors at his bedside than the Wolf Cubs and Boy Scouts. At his death fourteen young men from his various charges attributed their entering the ministry to his influence. He considered the art of kindness and cheerfulness very important, and would sacrifice hours of his time going to any amount of trouble and using every desirable means to help those who needed assistance, even though, as often happened, the recipients were strangers just passing through the city. His kindness, sympathy and cheerfulness, his ever ready wit, his gift of repartee and his ability to make all classes, young and old, rich and poor, feel at home with him won for him a very special place in the hearts of the people.

Being public spirited Dr. Barber took an active part in all that promoted the welfare of the people and place where he happened to be living. While in Forest he joined the Masonic Order and continued a member the rest of his life, though he never had time to attend regularly. He was one of the original members of the bowling clubs in Arthur, Embro and Niagara Falls. When the Canadian Club was organized in the Falls, he was its second president. Later the Chamber of Commerce was started, and he took a prominent part, acting as convener of a committee whose purpose was to find the best form of city government, and introduce it in Niagara Falls. The result of his efforts was the establishment of the city manager form of government. The Rotary

Club and its beneficent work claimed a portion of his time. Then in 1927 he was elected to the Board of Education for Niagara Falls by the largest vote ever polled for any office in that city.

These many-sided activities were never allowed to supplant his studies. In 1917 he wrote off his B.D. in Manitoba College, and, in 1922, he was granted a Ph.D. for his special studies on Christ and the Gospels. He was always a student, learning much from books but more from men. To study was one of his greatest pleasures. Truly his was a well-stored mind. One kept wondering at the variety and range of subjects on which he was well informed. No narrow limits bounded his intellectual sympathies. "The bigot's partial plea" never attracted him. He believed in the far out-raying of the light of truth. Love and truth were the outstanding characteristics of his preaching and of his life. One could not describe his attitude to mankind better than by quoting Henry Drummond's words: "Without distinction, without procrastination, love. Lavish it upon the poor where it is easy; especially upon the rich who often need it most; most of all upon our equals, where it is very difficult, and for whom perhaps we each do least of all."

E. A. Barber.

FINLAY MATHESON

1910-1914

The county of Bruce has long been famed as a source of supply for the Christian Ministry. It has given many noble sons to the Church and none more noble than the subject of this brief sketch, Rev. Finlay Matheson, B.A., who was called to the pulpit of Knox Church in 1910.

Rev. Finlay Matheson, B.A.

Brought up on a farm, the son of the late Mr. and Mrs. John Matheson of Kincardine, he received that thorough training which fitted him so well for a position of leadership. The public school of the township, Kincardine High School, and Model School, each added their quota of preparation, to be supplemented by his career at the University of Toronto, and Knox College, from which institutions he graduated in 1897 and 1899 respectively. A three years' experience as a school teacher had also helped in laying the foundations upon which a truly successful ministerial life was built.

Nor was he the only member of this family to enter professional life. Of his eight sisters and brothers, three, Dr. Hugh of Emmanuel College, Toronto, Professor John of Queen's University, Kingston, and Professor Murdock of the University of Saskatchewan, are definitely engaged in the preparation of others for the work of the ministry, while another brother, Donald, is an actuary with the Imperial Life Insurance Co., and a sister, Grace, is a graduate nurse. Isabelle (Mrs. W. G. Wilson of Chatsworth), is a graduate of the London Conservatory of Music and the two remaining brothers, Charles and Kenneth, both High School graduates, are continuing the farming traditions of the family.

One could well wish the gift of a Robbie Burns to sing the praises of such a family, and tell of its mighty and diverse contributions to our Canadian life.

Of his fitness for the Ministry there could never be a doubt. A keen student of men and events as well as of books, a hard worker, and a pleasing and friendly personality—such is Rev. Finlay Matheson. Previous to his call to Embro he held pastorates at Hilton, Manitoba,

and Chatsworth, Ontario, but it was at Embro that the writer came to know him, and it is of his work there that we would speak.

1910 to 1914—four years, not a very long pastorate it is true (for the then Presbyterian Church), but some men can pack a great deal into four years, and we write of such a man.

Knox Church has been blessed by faithful ministers, and Mr. Matheson soon proved himself a worthy successor of those who had preceded him in that stronghold of Scottish Presbyterianism—Zorra. A solid people, who desired no skim-milk variety of pulpit feeding, but who craved the "sincere milk of the Word" and "strong meat" waited upon his ministry, nor where they disappointed nor "turned empty away." Mr. Matheson has always provided food in his sermons; a constant and discriminating reader himself, his people benefit from his reading, and running through every sermon he preached could be detected the clear, delightful note of sincerity. What he said he believed, what he believed he endeavoured to live.

As a minister and preacher he was sought after, as a pastor and friend he was beloved. Mr. Matheson was born with the pastoral instinct; no college training was necessary to provide this valuable asset. He knew both when and how to visit, and it is needless to say to the many who recall his pastoral visits in the homes of the concessions and side roads of Zorra, that his calls were welcome always, and always fraught with blessing.

He was a friendly minister and his upbringing on the farm gave him a valuable contact with a farming congregation. He could talk crops and herds intelligently with the best of his parishioners, and proved his adapta-

bility during war days by working on a Zorra farm during the entire period of his summer vacation.

He will be remembered outside his old congregation also; for his friendly and sympathetic manner and broad-minded attitude helped much toward a greater friendliness between the sister congregations in the village. It was during Mr. Matheson's pastorate that co-operation between the Embro churches was first noticeable to any extent.

Miss Ada Fisher of Millbrook, who became "lady of the manse," has entered largely into her husband's labours and has been most successful in holding up her own end of a busy life. While in Embro she was instrumental in organizing the "Circle of King's Daughters," a class which still carries on and does very good work.

Four years—filled to overflowing with service of the most abiding kind, filled, too, with the love of a people who respected their minister and his wife, and who waited loyally upon his ministry—a people always glad to welcome them back to their church and homes.

Mr. and Mrs. Matheson have one son, Kenneth Bruce, and the wish of their many friends in and around Embro is that he may be spared to carry on the Matheson tradition, and add to the lustre of such a family.

Since leaving Embro, Mr. Matheson spent fourteen years in the service of Stratford churches, and is at present minister of the First United Church, Waterloo. Concerning his ministry in Waterloo Mr. M. S. Hallman has written the following:

"Rev. Finlay Matheson, B.A., took charge of the First United Church at Waterloo, Ontario in July, 1928, and has thus completed two years of ministry here.

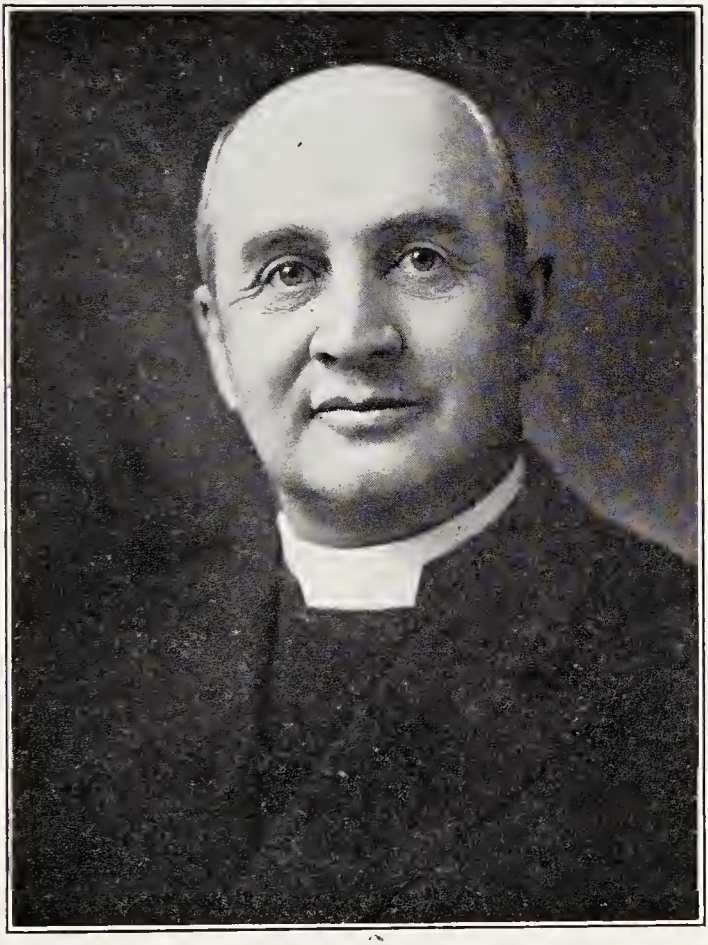
"The result of his faithful labours amongst the members of the church is acknowledged by all as highly successful. He is a man of deep humility, fine personality and in consequence his pastoral visitations amongst the people leave an abiding impression for the very highest things in life. As a result there has been added to the membership roll, during the short period of two years, 138 new members, consisting of twenty-six new families. Tenders are being received at present for a substantial addition this year, 1930, to the church building owing to the increase in membership."

W. D. S.

W. P. LANE

1914-1926

W. P. Lane was born in the Township of Ashfield, Huron County, of English and Scotch parentage. While he was still very young his parents moved to a farm in Kinloss Township in the county of Bruce, and it was there that he received his early education and grew to manhood. His High School training was received in the Walkerton High School under the principalship of the late Joseph Morgan, whose influence on the pupils who passed through his hands can scarcely be estimated. After teaching public school for several years Mr. Lane's mind was definitely made up to study for the Christian ministry, and in the fall of 1902 he entered the University of Toronto as an undergraduate, specializing in philosophy. In addition to his academic work, he took a deep interest in the social and literary interests of University College and the "Unique" year of Naughty Five. In Knox College, he took a consistently high stand, and his work



Rev. W. P. Lane, B.A.

in mission fields in Northern Ontario and Western Canada indicated very clearly the wisdom of his choice of a life-work.

Soon after graduation, in 1908, he was called to the pastoral charge of Bond Head and Schomberg and the following year was united in marriage to Miss May Irwin of Toronto, whose splendid qualities of both head and heart have contributed in no small measure to her husband's success in the ministry.

In the year 1914 Rev. Mr. Lane was called to the historic charge of Embro, succeeding Rev. Finlay Matheson, and for the following twelve years he ministered with singular acceptance. Mr. Lane's gifts in the ministry of the Word have been acknowledged in all the congregations where he has served, but it is perhaps in his pastoral work that his outstanding success has been achieved. His kindliness of heart and sympathy of understanding, combined with unusually good judgment and excellent executive ability, have contributed largely in making his ministry not only acceptable but one of great helpfulness and blessing.

In 1926 Mr. Lane was called to Northside United Church, Seaforth, where, under somewhat different conditions, he has exercised an equally successful and helpful ministry.

Concerning his pastorate in Seaforth Mr. W. Black, M.P.P., of Seaforth writes: "Coming shortly after the consummation of Church Union, he guided the affairs of the church through that critical period in its history, with rare wisdom and tact.

"A courteous manner and kindly sincere disposition, earnest evangelical exposition of the Word, sympathetic pastoral visitation and careful supervision of the various

departments of the Church, in several of which he has been ably assisted by his esteemed wife, have resulted in four years of very pleasant association and of blessing and success beyond the ordinary, for which pastor and people are grateful.

"Mr. Lane now enters on his fifth year of his pastorate with the sincere affection of his own people and with the high esteem of the entire community."

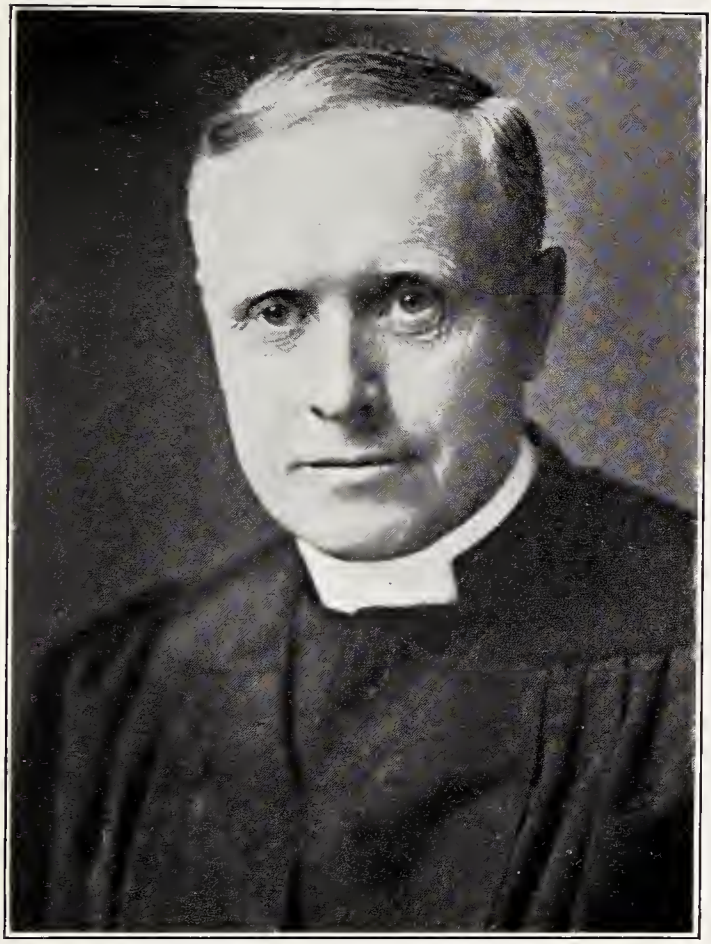
W. D. McDONALD.

W. D. McINTOSH
1926

Well worthy in the line of succession of devoted and efficient men, who have served in the pastorate of Knox congregation, is the present minister, Rev. W. D. McIntosh. Mr. McIntosh came to us in July, 1926.

A unique feature in connection with his coming was that, for the first time in the history of the congregation, a minister was called on his record without being "heard," and the result has proved thoroughly satisfactory.

William Donald McIntosh was born in Bruce County on November 12, 1881, and attended public school on the second concession of Elderslie. As a youth he became a member of Geneva Church, Chesley, during the ministry of the late Rev. Prof. E. A. MacKenzie. A conviction at that time not made known to others was growing within him, that God was calling him to the Gospel ministry. His family having moved to a farm near Port Elgin, he took his high school course there and proceeded directly to Queen's University, Kingston, where he took his Arts degree, then his Theological course, graduating in the latter in the spring of 1910. He was



Rev. W. D. McIntosh, B.A.

ordained and inducted at Nairn, in the Presbytery of Sarnia, on July 26th of the same year.

Concerning his ministry in this charge of Nairn and Beechwood, where he laboured for seven years, Rev. John Moore, who was interim moderator at the time the call was given, has this to say: "His ministry of seven years was fruitful and his services both in and out of the pulpit were much appreciated by the people. A fearless and faithful preacher of the Gospel, and a wise and kind pastor, he endeared himself to all who came in contact with him. During his ministry a new brick church, one of the finest in Sarnia presbytery, was built at Beechwood and opened free of debt and with a balance of several hundred dollars."

On February 25, 1914, he was united in marriage with Miss Margaret Almina Nicholson of Bruce County.

The next pastorate was Brucefield in Huron Presbytery and here he laboured for six years, 1918-1924. Of his work here W. John McIntosh, a student studying for the ministry at Toronto University, has this to say: "Among the happiest years of my life were the six when Mr. McIntosh was our minister at Brucefield, for it was then I became interested in the work of the Church. There were many young people around Brucefield but no young people's society. Mr. McIntosh quickly formed one and it grew tremendously during the next few years and became one of the finest in the presbytery. Mr. McIntosh's sojourn in Brucefield marked a distinct advance in all the departments of the church.

"As I look back over those years, my keenest memory is that of his warm hand-clasp and friendly smile—a smile in which I grew to see more and more. It was a smile that set one at ease—that seemed to say, I understand.

I think it had a note of sadness that seemed to mean much. A note that came, I believe, during that first winter when their little daughter Marjorie was taken. It was a severe blow but out of it came that smile that we all grew to love. Among the young people, especially it meant much; and we still think of Mr. and Mrs. McIntosh as the parents of our Brucefield Young People's Society."

Early in 1924 Mr. McIntosh accepted a call to Knox Church, Milton, in Toronto Presbytery. Of his work there, Judge J. W. Elliot, session clerk, and John Irving, chairman, of the managers, write in part as follows:

"As a preacher Mr. McIntosh was in every way satisfactory to his congregation. His addresses always showed deep spirituality, good and helpful thought, and an excellent knowledge of the Bible and divine truth."

When the congregation at the time of Union voted not to go into union, Mr. McIntosh felt it his duty to resign, and he accepted a call from the Methodist Church at Wingham to be their co-pastor at least until June 30, 1926.

Mr. McIntosh came to Knox Church, Embro, a year after the union of the two local congregations had been consummated, and when wise and tactful leadership was essential. How well he measured up in this respect is evidenced by the unanimity with which the people of the congregation are working together, and the whole hearted and enthusiastic way in which they faced this year the considerable projects of installing a pipe organ, decorating the church inside and outside and arranging a centennial celebration.

In the various features of congregational activity Mr. McIntosh has shown his worth. Session and Board of

Managers appreciate his sane and helpful guidance. In the work of religious education he is keenly interested. The Sunday School has received invaluable assistance from him. The young people recognize him as one of themselves and welcome and are grateful for his presence and efficient help in their weekly meetings during the winter.

His pulpit messages are marked by sound scholarship and pleasing presentation and practical application to the needs of the day. Many homes can testify heartily how kind and sympathetic he is to those in trouble. In Mrs. McIntosh he has a capable and efficient helpmeet, much interested in her husband's work. Their happy manner and social graces contribute to make them very welcome visitors in the homes of the congregation.

Their family consists of three fine boys: Donald Grant, aged eleven; Bruce Nairn, aged nine, and Laurie Gandier, aged six years.

It is the earnest hope of Knox United Church that Mr. McIntosh may be spared for many years more of services as their minister.

FRED G. MCDONALD.

CHAPTER XVIII

Students for the Ministry

Below is given a brief sketch of fifty-three men who studied for the gospel ministry. We do not guarantee but we believe the information to be correct. It was secured for the most part by Mr. Fred G. McDonald, either from the parties themselves or from their friends. In certain cases where friends are gone, it was very difficult to get any information, hence the brevity of some of the sketches.

REV. JOHN BAIKIE: Son of George and Helen Baikie, born in 1832; educated in Scotland, University of Toronto and Knox College; ordained in 1869; pastorates at Brampton and Harriston, Ont., and Miami, Manitoba; died at Ingersoll, October 11, 1906.

REV. WM. M. CAMPBELL, Ph.D.: Son of Murdock Campbell and Ann MacKay, born January 21, 1846; educated at Woodstock High School, Upper Canada College, University of Toronto, Knox College, Auburn Theological Seminary, McCormick Theological Seminary and Wooster University (Ph.D.), ordained 1877; pastorates at Le Claire, Iowa, Carrollton and Rockford, Ill.; Saginaw, Mich.; died March 1, 1919.

REV. GEORGE CHENOWETH, B.A.: Son of John Chenoweth and Matilda Harris, born May 30, 1878; educated at Ingersoll High School, Toronto University and Victoria College. Ordained June 13, 1909; pastorates at Walsh Alta.; Michel, B.C.; Pincher Creek; died April 15, 1911.

HORACE DEAN: Born 1798; a local preacher in the early days of Zorra before entering the ministry. Methodist Episcopal Conference, 1830-31 and 32. Pastorates Gosfield, Newmarket, Whitby, Brock, Toronto, Snake Island, Barrie, Rama, Beausoliel and French River, Yonge Street. Died, November 4, 1866.

REV. WM. FORREST: Born in Scotland in 1828; came to Canada when thirteen years of age; educated at Knox College; ordained in 1856; pastorates at Ridgetown, Valetta, Leith, Annan, Johnston, Riversdale, Dover, Durham and Tilbury. Retired to Leamington where he died July 17, 1906.

REV. J. NELSON GOULD: Son of James Gould and Jane Gould, educated at Stratford Collegiate, Victoria College, graduating in 1916; pastorates at Sparta and Port Stanley and now in Grace United Church, St. Thomas, Ont.

REV. HUGH RUSSELL FRASER, B.A.: Son of Capt. Wm. Fraser and Jane MacKay, born December 9, 1860; educated at Woodstock High School, Canadian Literary Institute, Woodstock, University of Toronto and Knox College; ordained June 1888; pastorates at Cornwall-on-Hudson and Monticello, N.Y.

REV. WILLIAM T. HAMILTON: Son of John Hamilton and Ann McWilliam, born July 31, 1871; educated at Woodstock and Harriston High Schools, Manitoba University; Manitoba Theological College; ordained March 31, 1906. Pastorates at Morinville, Alta., and North Brandon, Gilbert Plains, Rathwell, Minto and La Riviere, all of Manitoba. At present convener of Conference Committee on Pension Fund.

REV. THOMAS L. HEENEY, B.A.: Son of James L. Heeney and Elizabeth McDonald, born December 28, 1867; educated at Woodstock Collegiate, Queen's University, Arts and Theology; ordained May 23, 1901; pastorates at Lansdowne, Ont., Basswood and Eden, Man., Blind River and Callander, Ont.; served on many important committees in the different presbyteries.

REV. WATSON LANGDON, B.A., B.D.: Son of Mr. and Mrs. Thomas Langdon, born August 20, 1896; educated at Woodstock Collegiate, University of Toronto, Victoria University (B.D.), and Knox College; ordained June 3, 1928; pastorates at Lawrence Station, Chalmers and McBrides.

REV. JOHN LAYCOCK: Son of Joseph Laycock and Mary Powell, born October 21, 1850; educated at Albert College, Belleville. Pastorates at London West, Parkhill, Ingersoll, Waterford, Hamilton, Fort William in Ontario, and at Marden, Gladstone, Minnedosa, Oak Lake, Qu'Appelle, Moosomin, Welwyn in Manitoba, and Point Grey and Kerrisdale, B.C. Died March 19, 1921.

REV. DONALD MORRISON, B.A., LL.B., D.D.: Son of George Morrison and Henrietta McIntosh, born September 10, 1850; educated at Cobourg High School, McGill University and Princeton (D.D.); ordained 1884; pastorates at Tekonsha, Mich.; Alden, Centerburg, Ohio; Cass City, Mich.; died January 7, 1925.

REV. GUSTAVUS MUNRO, B.A.: Son of Rev. Gustavus and Mrs. Munro, born December 31, 1874; educated at Woodstock and Harriston High Schools, Queen's University, Arts and Theology; ordained 1905; pastorates at Oakwood, St. David's and Cowal; retired

in 1919; now treasurer of Stamford Township at Niagara Falls.

DR. DAVID L. MURRAY: Son of Alexander Murray and Janet Ross, born 1842; educated at Woodstock High School, University of Toronto and Princeton Theological Seminary; ordained 1873; pastorate at Crogan, N.Y.; practised medicine in Detroit until his death in 1909.

DR. JOHN L. MURRAY, M.A., D.D.: Son of Alexander Murray and Janet Ross, born June 8, 1838; educated at Woodstock High School, University of Toronto, Knox College, Princeton Theological Seminary, Montreal Presbyterian College (D.D.); ordained October 28, 1868; pastorates at Baltimore and Cold Springs, Woodville, Kincardine; was Moderator of Synod of Hamilton and London, 1895, member of Home Mission Committee of Assembly and member of Union Committee; died October 22, 1913.

REV. ROBERT J. McDONALD, M.A., B.D.: Son of Alexander S. McDonald and Emma Larke, born August 24, 1878; educated at Woodstock Collegiate, Queen's University, Arts and Theology; ordained April 29, 1909. For one year assistant at New St. Andrew's Church, Toronto. Pastorates at Cobalt, Carmichael Church, Regina; St. Paul's, Prince Albert; St. Andrew's, Indian Head; Yorkton, Sask. Member of Assembly's Home Mission Board, 1921-25 and of General Council Home Mission Board, 1925-30, as convener of Home Mission Committee of Saskatchewan Synod and Conference. At present, President of Saskatchewan Conference.

REV. WM. A. MacKAY, M.A., D.D.: Son of John and Marian MacKay, born 1842, eldest of five brothers

all of whom studied for the ministry; educated at Woodstock High School, Toronto University and Knox College; ordained 1871; pastorates at Cheltenham, Cold Springs and Chalmers, Woodstock; Author of *Pioneer Life in Zorra* and *Zorra Boys at Home and Abroad.* Many years president of Ontario Temperance League. Died November 28, 1905.

MR. JAMES H. MacKAY: Son of John and Marian MacKay, born 1844; educated at Galt High School, Toronto University and Knox College. Died while a student at Knox in 1872.

REV. PETER M. MacKAY: son of John and Marian MacKay, born March 10, 1846; educated at Galt High School, Toronto University and Knox College and Columbia College. Ordained 1872. Pastorate at Madison, Florida, U.S.A. Died March 1874.

REV. DONALD G. MacKAY: Son of John and Marian MacKay, born September 20, 1851; educated at Upper Canada College, University of Toronto and Knox College; ordained January 7, 1879; pastorates at Bluevale, Ont., Park River, Inkster, Emerado and Pembina, North Dakota; retired and living in Park River, North Dakota.

MR. GEORGE D. MacKAY: Son of John and Marian MacKay, born 1853; educated at Clinton High School, McGill University and Knox College; died June 1882. After his death his wife (née Mary Thorn, a member of Knox Church), returned to Embro with her two children, where they resided for many years.

REV. JOHN McKAY, B.A.: Son of Angus McKay and Mary Anne Leslie; born June 22, 1856; educated at Woodstock and Brantford High Schools, University of Toronto

and Knox College; ordained October 14, 1886; pastorate at Agincourt, Ont.; died in 1894.

PROF. DONALD McKAY, B.A., Ph.D.: Son of Angus McKay and Mary Ann Leslie, born January 8, 1858; educated Woodstock and Brantford Collegiates, Toronto University, Hanover (Mass.) and Freiburg (Germany), where he secured Ph.D.; Theological Course, U.S.A.; licensed to preach in 1893; appointed to chair of Psychology in Toronto University (had previously on death of Prof. Young in 1891 occupied Prof. Young's chair for balance of session). Stricken with paralysis, died February 11, 1894.

REV. ROBERT G. McKAY, M.A.: Son of Donald McKenzie McKay and Jean Angus, born June 16, 1877; educated at Lucknow and Ingersoll High Schools, University of Toronto and Knox College; ordained April 3, 1906; pastorates Bloor St., Toronto (assistant); ordained missionary in B.C., Cromarty and Roys, Alvinston and Euphemia, Dresden, Walkerton.

MR. DONALD ALEXANDER McKAY, B.A.: Son of Donald McKenzie McKay and Jean Angus, born May 4, 1879; educated at Woodstock Collegiate, University of Toronto and Knox College; served as a student in Knox College Mission fields at Round Lake, Dubuc and Hillisden, Sask., and Calvin Church, Hamilton; died in last year of his course on February 4, 1907.

REV. ALEX. McKAY, D.D.: Son of Robert and Christina McKay, born July 5, 1833; educated Toronto University, 1856, Knox College, 1859; pastorates at Tiverton, Ont.; Elmira, N.Y.; East Puslinch, Ont.; Chalmers, Dunwich; died August 13, 1904.

REV. GEO. McKAY: Son of Robert and Christina McKay; born July 2, 1848; educated at Montreal College; ordained 1873; pastorates at La Guerre Que.; St. Anicet, Que.; Bervie and Armow in Ontario. Retired to live in Kincardine; died 1928.

REV. GEO. LESLIE MacKAY, D.D.: Son of George MacKay and Helen Sutherland, born March 21, 1844. Educated at Woodstock and Omemee Grammar Schools, Toronto University, Princeton Seminary, Edinburgh; ordained September 19, 1871. The first foreign missionary sent out by the Presbyterian Church in Canada (Western Section). Reached Tamsui March 1872, where he laboured till his death, June 1901. Moderator of General Assembly in 1894. For further information see *Black Bearded Barbarian* by Marian Keith, *The Island Beautiful* by Dr. Duncan McLeod, *Pioneer Life in Zorra* and *Zorra Boys at Home and Abroad* by Dr. W. A. McKay.

REV. ROBERT P. MacKay, D.D.: Son of Peter MacKay and Lily Munro, born April 24, 1847; educated at Woodstock High School, University of Toronto and Knox College; ordained 1877; pastorates at Agincourt, Ont., and Parkdale, Toronto; was Foreign Mission Secretary 1892-1926, Moderator of General Assembly 1911, Convener of Foreign Mission Committee of Western Section of the Pan-Presbyterial Alliance and Member of the Foreign Mission Conference of America from its beginning; died in Woodstock, May 27, 1929.

REV. JAMES S. MacKAY, B.A., D.D.: Son of Thomas MacKay and Janet Sutherland, born January 3, 1870; educated at Manitoba University (B.A.), Manitoba College (D.D.); ordained in 1904; pastorates at

mission fields in Western Canada and twenty-five years in Central India; in 1921 received Kaisar-i-Hind decoration for public service from the government of India; at present in Neemuch, Central India.

REV. HUGH McKAY, D.D.: Son of Donald McKay and Grace McKay, born March 1, 1844; educated at Ingersoll High School, Toronto University, Knox College; ordained July 11, 1877. Founded the Round Lake Mission to the Indians in 1884 where he laboured with fidelity and marked acceptance until 1922. Retired to Winnipeg. Died September 20, 1928.

MR. WILLIAM McKAY: Son of Donald McKay and Grace McKay; born September 21, 1846; educated at Ingersoll High School, Toronto University and Knox College; died before ordination in 1881.

REV. ANGUS McKAY: son of Donald McKay and Grace McKay, born February 16, 1854; educated at Ingersoll High School, University of Toronto, and Knox College; pastorates near Guelph and at Lucknow, Ont.; residing in Scotland now.

MR. GEORGE McKAY: son of Donald McKay and Grace McKay, born May 27, 1856; educated at St. Mary's High School, Upper Canada College and University of Toronto; course unfinished owing to ill health; died August 25, 1876.

REV. JOHN McKAY: Born at Embro, March 1, 1832; educated at Woodstock High School, Knox College and Edinburgh; pastorates at Richmond, Que., Parry Sound, missionary in Manitoba. Died in Winnipeg August 23, 1916.

REV. MURDOCK McKAY: Son of Mr. and Mrs. Murdock McKay; graduated from Knox College, 1891,

ordained August 1, 1893. Pastorates at Union and Leeburn near Goderich; died at Goderich December 26, 1903.

REV. GEO McKAY: Theology in U.S.A., pastorates in U.S.A.

REV. WM. McKAY: On the list made out in the early nineties of men who studied for the ministry, no further information.

REV. A. C. MacKENZIE, D.D., LL.D.: Son of Rev. Donald McKenzie and Christene Cameron, of the Embro manse; born May 9, 1849; educated Woodstock High School, graduated from Auburn Theological Seminary in 1886; pastorates, Owego Presbyerian Church; President Elmira College, Elmira, N.Y., 1896-1915, member of College and University Council of N.Y. State; Fellow of American Historical Society; member of American Archaeological Society; Moderator of the Synod of the Presbyterian Church of New York and New England; died March 1915, interment in North Embro Cemetery.

REV. ALEXANDER S. McLEOD, M.A., B.D.: Son of Mr. and Mrs. Angus McLeod, born 1858 (left Knox in 1870 or 1871 when Ebenezer began). Educated at district school near Embro, Congregational Theological College, Montreal, Oberlin (B.D.), Columbia College, New York (B.A., and M.A.). Passed examinations for Ph.D., but death intervened March 25, 1896, when he was pastor of Camp Memorial Congregational Church, New York.

REV. KENNETH C. McLEOD, B.A.: Son of Wm. C. McLeod and Mary McKay, born September 24, 1873; educated at Woodstock Collegiate, Queen's University and Queen's Theological College; ordained May 26, 1903; pastorates at Wolfe Island, Ont., Ponoka, Camrose and Stettler, Alta.; chaplain in C.E.F.; retired from active

ministry in 1920 to take the position of Superintendent of Neglected and Dependent Children and administration of Mothers' Allowances, etc., for the Province of Alberta.

REV. LACHLAN McPHERSON: Teacher in Embro in early days. Latin and Greek from Rev. Donald McKenzie, Theology in Knox College; ordained 1849. His only charge East Williams. Died 1886. For further information see *Pioneer Life in Zorra* by Dr. W. A. McKay.

REV. NICHOL NICHOLSON: A teacher in Embro in the early days; graduated from Knox College in 1852.

REV. JOHN ROSS: Son of David Ross and Bessie McKay; born in Dornoch, Sutherlandshire, Scotland, November 11, 1821; came to Zorra in 1829; pupil of Lachlan McPherson; studied Latin and Greek under Rev. Donald McKenzie; graduated from Knox College in 1849; ordained September 25, 1851; pastor in Brucefield for thirty-six years; died March 8, 1887. For further information see *Pioneer Life in Zorra* by W. A. McKay, D.D., and *The Man with the Book* by Anna Ross.

REV. PETER R. ROSS: Son of John Ross and Mary McKay, born August 7, 1854; educated at Weston High School, McGill University, and Montreal Presbyterian College; ordained in 1880; pastorates at Cote des Neiges, Quebec, Ingersoll, Ont., Waverley and Hornell, N.Y.; retired in 1928.

REV. ERNEST GILMOUR SMITH, B.A.: Son of Mr. and Mrs. Benjamin Smith, born April 15, 1892; educated at Woodstock, Mount Albert, University of Toronto, and Knox College; ordained October 1920; pastorates at Fort William, Hydro, Rainy River in Ont., and Gilbert Plains, Winnipeg, Kenton in Manitoba.

REV. OSWALD J. SMITH: Son of Mr. and Mrs. Benjamin Smith, born November 8, 1889; educated at Mount Albert, Manitoba College, Toronto Bible College, and McCormick Theological Seminary; ordained in 1915; pastorates at First Presbyterian Church, Chicago, Dale Presbyterian Church and Alliance Tabernacle, Toronto.

REV. J. CLARK STEWART, B.A.: Son of William Stewart and Isabella Clark, born March 26, 1869; educated at Woodstock and London Collegiates, McGill University, and Montreal Presbyterian College; ordained September 22, 1896; pastorates at Kamloops, B.C., High River, Alta., La Riviere and Treherne, Man., Burnaby Lake, B.C. Moderator of Synod of Manitoba, 1921, and other church offices of trust.

REV. A. C. STEWART, M.A.: Son of Wm. Stewart and Isabella Clark; educated at Woodstock Collegiate, University of Toronto and Knox College; ordained May 26, 1908; pastorates at Grafton, Vernonville, North Mornington, Acton, and Chalmers Church, Toronto.

REV. ROBERT R. SUTHERLAND, D.D., LL.D.: Son of Alex. Campbell Sutherland Margaret Ross, born January 21, 1843; educated McCormick Theological Seminary, Chicago, graduated, 1873. Pastorates at Tonawanda, N.Y.; Findlay, Ohio; Newark, Ohio; Knoxville, Tenn.; Danville, Ky.; Reformed Church of Fairfield, N.J., and Presbyterian Church of Constable, N.Y. Died September 9, 1915.

REV. JOHN R. SUTHERLAND, D.D.: Son of Alex. Campbell Sutherland Margaret Ross, born November 7, 1844.

DR. DAVID SUTHERLAND, D.D.: Son of Angus and Jessie Sutherland, born May 17, 1861; educated at Ingersoll High School, had special study at Auburn, N.Y., attended Auburn Theological Seminary and Alma College, Mich., (D.D.); ordained May 1894; pastorates at Susquehanna, P.A., Calvary Presbyterian Church, Detroit; died June 30, 1930.

REV. HUGH C. SUTHERLAND, B.A., B.D., D.D.: Son of Thomas Sutherland and Isabella Campbell; born November 5, 1863; educated at Ingersoll High School, McGill University, Presbyterian College, Montreal (B.D. and D.D.); ordained October 2, 1892; pastorates at Carman, Man., Inverness and Kingsbury in Quebec, Lancaster and Hawkesbury in Ontario; Moderator of Synod of Montreal and Ottawa; a member of General Assembly's Home Mission Committee for twenty years.

MR. JAMES URQUHART: Son of Donald Urquhart and Jane Grant; born May 21, 1840; educated at Ingersoll Grammar School, University of Toronto; Knox College course unfinished due to ill health; died January 10, 1913.

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